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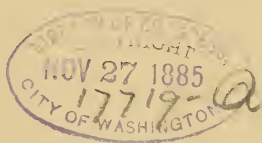
CHURCH MEMBERS' GUIDE

FOR

BAPTIST CHURCHES.

17
1733

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ATHENS, GEORGIA.



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"For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, He will save us."—Isa. xxxiii.22.

PREFACE.

Baptists have been more frequently misrepresented than any other denomination of Christians. Much of this misrepresentation has resulted from the imperfect manner in which many Baptists have explained the tenets of the denomination, which they themselves did not clearly comprehend. Nearly fifty years' experience as a member of Baptist Churches in different parts of the State has convinced me that a short scriptural presentation of what Baptists believe and practice is greatly needed in all the Churches. In this little volume I have rejected all other authority than the Bible, which Baptists have ever claimed as the "only rule of Faith and Practice." Their motto is, "Let God be true, but every man a liar." Rom. iii.4. Whatever is clearly stated in the Scriptures of revealed truth must be accepted, whether the human mind can comprehend it or not. Upon these fundamental principles the "Church Members' Guide" has been constructed.

The seeming tautology in the title may be criticised. I adopted it with deliberation. First, that no one purchasing the book could truthfully say he had been deceived by the title. Second, that it should carry with it the idea of the independence of the "Churches." Objection may be made that some of the chapters and many passages are *irrelevant*. I have endeavored in what I have written to meet *all* the difficulties that arise in the minds of young Baptists which I have noticed in my long experience. Again, it may be said that there is too much repetition. Be it remembered that the book has been written mainly for Babes in Christ, Baptists of fuller age, who have not taken the trouble to inform themselves, and outsiders who are not familiar with what Baptists believe, and who often misrepresent them.

WILLIAMS RUTHERFORD.

Athens, Georgia, September, 1885.

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CHURCH MEMBERS' GUIDE.

"Ye do err, not knowing the Scriptures." Matt. xxii. 29.

"But I will show thee that which is noted in the Scripture of Truth."
Dan. x. 21.

CHAPTER I.

Before proceeding to arrange Bible teaching on matters of "faith and practice," it is proper to announce some fundamental principles derived directly from the Word of God. These principles, as well as the various items of faith, will be fortified by the exact words of revealed truth; and, in order that there shall be no mistake, every principle and item of faith and practice will be surrounded by the Bible quotations, upon which it is based.

PRINCIPLE 1st.

"Who art thou that judgeth another man servant? To his own master he standeth or falleth" Rom. xiv:4.

"But why dost thou judge thy brother? Or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." Rom. xiv:10.

No man, or company of men, have the right to dictate to any other man what he shall worship, or how he shall worship, provided he does not violate the laws of morality in his worship, or interfere with the rights of others.

"For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then, every one of us shall give account of himself to God." Rom. xiv:11.

"For we must all appear before the judgment seat of Christ; that every one may receive things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v:10.

The above principle, drawn from surrounding Scriptures, embodies the great doctrine of "soul liberty." This

doctrine applies to every responsible human being, irrespective of church relations.

Baptists have in all ages claimed this as a fundamental doctrine, and it has prevented them from ever persecuting any other order on account of their religious faith. Many confound religious or "soul liberty" with toleration. "Toleration implies a right in the sovereign to control men in their opinions and worship. (Webster.) "Soul liberty" denies any such right in any human authority. Hence, the toleration extended by Lord Baltimore to the settlers in Maryland, should never be spoken of as "soul liberty," such as was claimed by Roger Williams.

We frequently hear men spoken of as tolerant. It is an improper use of the word. No man can be said to tolerate what he has no right to suppress. Let it be remembered that Baptists understand by "soul liberty" that no human authority has a right to interfere with the relations between a human soul and his God.

PRINCIPLE 2ND.

"But be not ye called Rabbi: for one is your Master even Christ: and all ye are brethren."

And call no man your father upon earth, for one is your Father which is in heaven. Neither be ye called masters, for one is your Master, even Christ. Matt. xxiii:8-10.

"Neither being lords over God's heritage, but being ensamples to the flock. 1 Peter ii:3.

All believers in Christ are equal in their rights and personal responsibilities.

"The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors, but ye shall not be so." Luke xxi:25, 26.

"Ye are bought with a price; be not ye the servants of men." 1 Cor vii:23.

"My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." James ii:1.

PRINCIPLE 3D.

"But ye shall be named the priests of the Lord." Isa. lxvi: 21.

Unto him that loved us, and washed us from our sins in his own blood,

And hath made us kings and priests unto God and his Father; to Him be glory and dominion forever and ever." Rev. i:5. 6.

"But ye are a chosen generation, a royal priesthood and holy nation, a peculiar people." 1 Peter ii:9.

No Christian has a right to assume authority over any other Christian or claim to be his priest.

"Not for that we have dominion over your faith, but are helpers of your joy; for by faith yestand." 2 Cor. i:24.

"Do ye not know that the saints shall judge the world?" 1 Cor. vi:2.

"Ye are bought with a price; be not ye servants of men." 1 Cor. vii:23.

"Ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you." 1 Cor. iv:8.

This principle naturally grows out of the second, but is more fully set forth in the character of all Christians as kings and priests. As kings, they are equal in authority; as priests, each one for himself can approach "the Great High Priest that is passed into the heavens, Jesus, the Son of God." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need." Heb. iv:14-16.

"For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. ii:5.

These principles apply to all men and all Christians in their unorganized state. Successful organizations can only exist when composed of persons who are agreed. "Can two walk together, except they be agreed?" Amos iii:3.

When organized according to the apostolic plan, heretics must be rejected. Titus iii:10. Hence, if a man should claim, under the three fundamental principles, to entertain any doctrine he may choose, or indulge in any practice he may decide to be proper for him, as independent in religious matters, he must be "rejected" and no longer held in fellowship by those who interpret God's word differently. By this rejection he is not deprived of the privilege of holding any doctrine he chooses to entertain, but the organization is no longer responsible for his course. He is personally responsible to God. (Principle 1st.)

Having fixed the true position of the Christian as responsible *alone* to God for his faith and practice, and independent of human authority in matters of religion, the next logical step is the organization of Christians in bodies or Churches.

CHAPTER II.

CHURCHES.

I have heard distinguished doctors of divinity say that "the Bible furnished no form of Church organization, and, therefore, men were left to choose any form which suited best their taste and convenience." While we find no regular constitution and by-laws in technical order, by number of sections and articles, let us see if an organization, as clear and distinct as if written out in due form, cannot be derived from the teachings of God's Word. The only organized body of Christians, of which the Bible gives us any account while Jesus was upon the earth, was composed of the twelve apostles. Their names and number were recorded and they met as disciples and formed the Assembly or Church. The only meeting which they held, when any business was transacted that affected the business of all subsequent assemblies or Churches of the Saints, was on the occasion when Jesus instituted the Lord's Supper and gave commandment that they or all disciples should observe it till He came.

"And when the hour was come, he sat down, and the twelve apostles with him.

And he said unto them,

With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said,

Take this, and divide it among yourselves: for I say unto you, I

will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and break it and gave unto them, saying,

This is my body which is given for you: this do in remembrance of me." Luke xxii:14-19.

The facts to be remembered in the Scripture just quoted are: 1st. That the "twelve apostles," composing at that time the only organized Church on earth, were present, and only they, with Jesus. 2d. That the ordinance of the Lord's Supper was instituted for the special use of organized bodies of Christians, to be observed by them until "He come." Jesus was that night betrayed and was crucified after a mock trial. For forty days "the twelve" held no meeting except for prayer. The first organized meeting held after the ascension was when the "hundred and twenty" met. Peter acted as moderator or spokesman.

"In those days Peter stood up in the midst of the disciples, and said (the number of the names together were about an hundred and twenty), Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them which took Jesus. For he was numbered with us, and had obtained part of this ministry, etc. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou Lord, which knoweth the hearts of all men, show whether of these two thou hast chosen,

that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Acts i:15-26.

Peter addressed the whole hundred and twenty, "men and brethren." He did not, as head of the Church, appoint the man to take the place of Judas. "They," the hundred and twenty appointed (or nominated, in modern language), two, Justus and Matthias. Then "they" prayed, asking God's direction in the choice which "they" were about to make. Then "they" gave forth their lots (or voted, as we would say), and the lot fell on Matthias, or Matthias was elected.

Every orderly Baptist Church has done precisely the same thing from that day to this. When a minister is to be elected they meet, together as these hundred and twenty disciples did. Two are generally nominated; the proposition is made that they pray God for direction in the selection; they then vote, or "cast lots," and the one receiving the highest number of votes is declared to be the choice. It is proper to remark here that Peter, the Moderator on that occasion, did not dictate *who* was to be chosen, but simply stated the *qualification* necessary in the man to be elected. He must be chosen from among that class of men who had journeyed with the apostles, and had been eye witnesses of what Jesus had done, "beginning from the baptism of John unto the same day that he was taken up from us." It will be observed that no man, *after* that generation had died out, could possess these peculiar qualifications. Hence, there can be no "Apostolic Succession."

SECOND.

"And when the day of Pentecost was fully come, they were all with one accord in one place." Acts. ii:1.

The second meeting of the church was a few days after the one just noticed. At this meeting the miraculous display of God's Spirit was made. A large concourse of people gathered, Peter preached a regular gospel sermon, in which he declared, "Therefore let all the house of Israel know assuredly, that God has made this same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked to the heart, and said unto Peter and the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii:36-42.

Please notice that "they" (the same *they* which referred to the hundred and twenty), "were *all* with one accord in one place." That Peter preached a gospel sermon, that the men who heard him were "pricked to the heart," or convicted of sin, and cried out, "What must we do?" Peter replied! "Repent, and be baptized." That "they that gladly received his word," or message, "were baptized," (only those who were pricked to the heart, and gladly received the word were baptized); that these were added to them, the hundred and twenty, and that they continued in the apostles' doctrine and fellowship, and breaking of bread, and prayers.

This precise thing has been done by every orderly Baptist Church, from that day to this, in precisely the same order. The members of the Church meet together, as these hundred and twenty did. A preacher preaches an old-fashioned gospel sermon, as Peter did; when men are convicted, and inquire what they must do, they are told to repent, and be baptized in the name of Jesus Christ; when they gladly receive this word, the preacher baptizes them, and *never* before they gladly receive the Word *i. e. after* repentance. Then they are added unto *them* (the members of the Church,) and then when added they are exhorted to continue in the apostles' doctrine, and fellowship, and breaking of bread, and prayers. The Lord's Supper alluded to in breaking bread, coming *after* baptism.

If Baptist Churches have any organization it is derived directly from the Bible.

1st. Every person is directly responsible to God alone for what he believes and how he worships.

2nd. Every member is on an equality with every other member.

3rd. Ministers have no right to claim to be lords over God's heritage, but must be examples to the flock.

4th. When organized in a body, all members are equally entitled to vote on all questions affecting the interest of God's kingdom on earth.

5th. Men must first have the gospel preached to them; when they repent and gladly receive the gospel message, (made known to the Church in some way,) they may be baptized, and *then* added as members, *then* taught the doctrines of the Apostles, *then* take the Lord's Supper.

All of these principles have been established, by the word of God, in the foregoing pages.

CHAPTER III.

A Church thus organized becomes a local Church, and not responsible to any other religious organization. That it is *local* is abundantly proved by the Bible statements. This character will more fully appear, if we examine the manner in which the discipline of the Church is administered. Jesus says, "Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily, I say unto you, whatsoever you shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. xviii. 15 18.

This case of discipline is one which arises from personal difficulties between two brethren. After the offended party has exhausted all the methods which Jesus enjoins, our blessed Saviour says, "tell it to *the Church*." If the Church here spoken of were not a local organization, collected in a compass small enough for every member of the Church to hear the complaint, then there cannot be any meaning in the direction.

It is utterly inconsistent with the idea of a *general* Church, composed of the membership of a State or Ter-

ritory. The aggrieved party is not to tell his complaint to the preacher, elder, or bishop, but "*to the Church.*" The Church severs connection with the offending party when he becomes as "a heathen man and a publican." These words of Jesus show that the Church, which was to be organized, must be a local assembly of Christians, who alone would have the right to excommunicate a member. In this direction he makes no provision for an appeal from the decision of the Church. It is final. He closes by telling the Apostles, to whom he was then speaking, "Verily, whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven." Matt. xviii. 18. By this he meant that he would guide them when they organized churches, such as he named here, so that they should make no mistake. That they should be of such a character as he would approve, and would be capable of doing what he required of such organizations. It was what he said to Peter, when in answer to the question: "Whom say ye that I am?" Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi. 15, 19.

In this he tells Peter that upon the confession which

he had made, that is, "thou art the Christ," he would build his Church. This was fulfilled most beautifully when Peter gathered "the hundred and twenty" disciples and, under divine inspiration, stated the qualification for an apostle, and directed these hundred and twenty how to elect a man in place of Judas. Again, in a few days more, he preached the great confession that "Jesus was the Christ, the Son of the living God;" and the organization of the Church was further improved by establishing the principle upon which members were to be "added," by first, repentance and faith in Jesus Christ, and then baptism, *after* a "glad" reception of his word or message.

Here we have the Church at Jerusalem organized through the agency of Peter, who claimed no peculiar authority. We find him simply directing how the hundred and twenty disciples were to proceed with an election, and then how members were to be added to their number.

His personal authority did not exceed the authority of the humblest Baptist preacher who presides over a Church meeting at this time. The sermon he preached on the day of Pentecost was just such a sermon as a common Baptist preacher preaches now, when he charges home upon the consciences of his hearers, "that God hath made this same Jesus, whom ye have crucified, both Lord and Christ." Acts ii. 36.

Peter nowhere ever claimed supremacy over other Christians, but, on the contrary, he was the man who said, "The elders which are among you I exhort, who *am also an elder*. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but

willingly ; not for filthy lucre, but of a ready mind ; neither as being *lords over God's heritage, but being ensamples to the flock.*" 1 Peter v. 1-3.

That Jesus did not intend to convey the idea that Peter was *infallible*, or that any man claiming to be his successor would be infallible, is sufficiently proved by the remark he made to Peter immediately after telling him that "Whatsoever he should bind on earth should be bound in heaven," etc. "From that time forth began Jesus to show unto his disciples how that he must go into Jerusalem, and suffer many things of the elders and the chief priests and scribes, and be killed and raised again on the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord ; this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me. Satan : thou art an offence unto me : for thou savorest not of the things that be of God, but those that be of men." Matt. xvi. 21 23.

Again, when Jesus said, "All ye shall be offended because of me this night : Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus saith unto him, Verily, I say unto thee, that this night before the cock crow thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee." Matt. xxvi. 31 35. Jesus was led away to Caiphas, the high priest. "Now Peter sat without in the palace, and a damsel came unto him saying, Thou, also, wast with Jesus of Galilee ; but he denied before them all, saying, I know not what thou sayest." Being again charged, "then began he to curse and to swear, saying, I know not the man." Matt. xxvi. 69 74.

This showed Peter to be quite as fallible as the weakest of men. It should be remembered that he did not dictate to the hundred and twenty brethren composing the first organized Church, *who* they should elect, but simply stated the qualification of the man to be selected to take the place of Judas. Ever after his base denial of Jesus, he was the most unobtrusive and modest disciple of whom the Bible gives any account. He said of Jesus, "The stone which the builders disallowed, the same is made the head of the corner. 1 Peter ii. 7.

This last Scripture, from the mouth of Peter himself, shows that he did not suppose that when Jesus said, "Upon this rock I will build my church," that he meant him (Peter), but *himself*, and the confession which Peter made at the time, which is: "Thou art the Christ, the Son of the living God." It will further be seen that Peter did not claim any peculiar grace that was not common to all Christians.

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." 2 Peter i:1.

"*Like precious faith*," nothing superior to, or beyond the faith which any Christian has in the atoning blood of Christ.†

Now take another case of discipline, where the offense is not a private difficulty between two brethren, but one against public morals. In order that the case may be

†Some may think this discussion of Peter's office irrelevant. Not so. I have encountered trouble in the minds of young Baptists on this point.

made clear, I copy the whole of the 5th chapter of 1st Corinthians:

“It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father’s wife. And ye are puffed up, and have not rather mourned that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our passover, is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators. Yet, not altogether with the fornicators of this world, or with the covetous or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater or a railer, or a drunkard or extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them

that are without God judgeth. Therefore, put away from among yourselves that wicked person." Cor. 5th chapter.

It will be remembered that the epistle from which this chapter is taken is directed "unto the church of God, which is at Corinth." 1 Cor. i:2.

I have given the entire chapter, in order to set the case together with the 'apostle's argument before the reader that he may take in more completely the point made, to-wit: That in case of a public offence, or an offence against the moral code, a different treatment is prescribed by the Word of God. No one is here required to labor with the offender, but he is to be at once arraigned before the whole Church; "when ye are gathered together" (verse 4th). The whole Church, when gathered together, are required "to put away from themselves that wicked person" (verse 13). The entire discipline in this and all similar cases involving covetousness, idolatry, railing, drunkenness, and extortion (verse 11), devolves upon the local Church, acting "when gathered together."

In this instance, as in the instance of private offences, given by the Savior in the 18th chapter of Matthew, there is *no appeal* to a *higher Church* authority. Paul, alluding to this same case in his second epistle to the Corinthians, says: "Sufficient to such a man is this punishment, which was inflicted of *many*, so that, contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow; wherefore, I beseech you that ye would confirm your love towards him." 2 Cor. ii. 6-8.

The local Church, which excluded the man, is to restore him, if restored at all. Even Paul does not claim the

right to dictate; but says, "I beseech you," etc. (verse 8.) I have quoted enough of the Bible to prove to any unprejudiced mind that the discipline of members of primitive Churches was administered by the local Church of which the offender was a member, without the dictation of any man or collection of men, and that the decision of the Church, when acting by divine rule, was final, and no human authority had any right to undo what the Church had done. Were I to quote all the Scriptures showing that "Church," when applied to an organized body of Christians, means a local organization, perfectly independent of all other organizations, and amenable alone to God, this "Guide" would become too voluminous. I will quote a few more and refer to others.

The Church at Antioch, acting independently, sent out Barnabas and Saul to preach in Cyprus and Paphos, and many other places. When these men had fulfilled their mission, they returned to Antioch (Acts xiv. 26.), and when the Church gathered together, Barnabas and Saul reported by "rehearsing all that God had done with them." Read XIII and XIV chapters of Acts. There is no statement in this account which indicates that there was any other Church on earth besides the one at Antioch.

In the epistles of Paul to the Churches at Rome, Corinth, Ephesus, Colosse and Thessalonica, we find he addresses each epistle to the saints composing the Church at each place. When there was more than one Church, as in Galatia, his form of speech is, "*Unto the Churches of Galatia*," showing that they were distinct organizations, and not all together forming one Church. The Apostle John, in Revelation, addresses himself to the *seven*

Churches of Asia, and then proceeds to address each one separately. Enough of Scripture has been cited to show that each one of the Apostolic Churches was a separate and distinct organization, which, when "assembled together," transacted the business of *that* body, and was amenable to no other authority. Each one managed all cases of discipline, whether of private difficulties arising between brethren, or of public offences, where members violated public morals, as in cases of drunkenness and adultery, and incest, etc.

The practice of every orderly Baptist Church, from time immemorial, has been in perfect accord with these Scriptural methods.

The next logical step will lead to the discussion of the ordinances instituted by the Lord Jesus to be observed by the Churches "till he come." 1 Cor. xi. 26.

There are only two for which there is any Scriptural authority, and, therefore, the only two which Baptists consider binding, to-wit: *Baptism* and the *Lord's Supper*.

CHAPTER IV.

ORDINANCES.

Two fundamental doctrines lie at the foundation of all Christian faith, which our divine Master intended to keep always before the Christian mind :

FIRST.

His death, burial and resurrection.

SECOND.

His "broken body" and "shed blood."

The Apostle Paul, in his wonderful argument on the resurrection, says: "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our *preaching vain*, and your faith is also *vain*. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. xv. 13-18.

The repetition, in the above language of the Apostle, gives some idea of the importance which the Holy Ghost, who inspired him, attaches to the doctrine of the resurrection.

"Jesus said unto them, Verily, verily, I say unto you,

except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John vi. 53.

To keep these two vital doctrines always fresh in the minds of his followers, he instituted the two ordinances of Baptism and the Lord's Supper.

CHAPTER V.

BAPTISM.

That baptism is a type of the death, burial and resurrection of Christ Jesus is clearly proven by Scripture.

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col. ii. 12.

“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the *resurrection* of Jesus Christ.” 1 Peter iii. 21.

“Know ye not that so many of us as were baptized into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

“For if we have been planted together, in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Now, if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through

Jesus Christ our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive *from the dead*, and your members as instruments of righteousness unto God." Romans vi. 3-14.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1 Cor. xv. 29.

The argument of the Apostle in the last quotation is simply this: if the dead rise not, then baptism is an useless ordinance, as it typifies the resurrection. Now, the question arises, if baptism serves so important a part as the keeping alive in the Christian's mind the death, burial and resurrection of Christ, what is baptism, and how performed? On this point the Bible is quite as plain as in the above statement with regard to baptism being a type of the resurrection. As I propose using no authority but the direct statements of Scripture, I pass over the fact that the weight of the scholarship of the world is on the side of those who say that the original word, *translated*, "baptize" means to "immerse."

"Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him" (John the Baptist) "in Jordan, confessing their sins." Matt. iii. 5, 6.

"And then went out unto him (John) all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Mark i. 5.

"And John was baptizing in Ænon, near to Salim, *because there was much water there.*" John iii. 23.

"And it came to pass in those days, that Jesus came from Nazareth to Galilee and was baptized of John *in Jordan.*" Mark i. 9.

"And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said: If thou believeth with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both *into the water, both Philip and the eunuch*, and he baptized him. And when *they were come up out of the water*, the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing." Acts viii. 36-39.

Now add to this testimony those Scriptures already quoted to show that baptism was a type of a *burial* and *resurrection*, and the conclusion is irresistible that baptism is *immersion*, and is *nothing* else if we take the Bible *alone* as our guide.

Baptists, taking the Word of God as the only rule of faith and practice, cannot believe that *any act* except immersion of the entire person in water by an authorized administrator is baptism. The administrator must himself have been immersed, and one who believes that immersion only is baptism.

Having shown by the direct testimony of Scripture that baptism is immersion, and nothing else, the next logical step is to inquire *who* are the proper subjects of baptism? Let us appeal to the Word of God.

Turn to the Scriptures already quoted to show that

baptism is immersion, and nothing else, and you will see that all who John the Baptist baptized *repented* and *confessed* their sins. Matt. iii. 3-6. Mark i. 5.

That Peter, on the day of Pentecost, said to those who were "pricked to the heart," "*Repent*, and be baptized every one of you" (those pricked to the heart), "in the name of Jesus Christ," and then it is stated immediately, that "they that gladly received his word" (or the gospel message) "were baptized." Acts ii. 37-41.

"He that *believeth* and is baptized shall be saved." Mark xvi. 16. Philip said to the eunuch, "if thou *believest* thou mayest be baptized." Acts viii. 37. "But when they *believed* Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12

When the Philippian jailer, in terror, asked Paul and Silas, "What must I do to be saved?" they said, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to *all* that were in his house. And he took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, *believing in God* with all his house." Acts xvi. 30-34. Lydia's heart was first opened that she attended unto the things which were spoken of Paul, and she *then* was baptized, and her household. Acts xvi. 14, 15.

In all these Scriptures *repentance* and *faith* precede baptism. None were baptized by John the Baptist until they "brought forth fruit meet for repentance." Matt. iii. 8.

None were baptized on the day of Pentecost but those who "gladly received" Peter's message. Acts ii. 41.

Philip baptized only those *men and women* who believed his message. Acts viii. 12.

He would not baptize the eunuch until he professed faith in Christ. Acts viii. 37.

The Lord Jesus, in his last commission to the disciples, said, "Go ye into all the world and preach the gospel to every creature. He that *believeth* and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi. 15, 16.

In these parting words of Jesus we have the true order distinctly announced: First, preaching; second, belief of the message; third, baptism. No human being has a right to invert this order.

Every orderly Baptist Church has from time immemorial adhered to this order so clearly laid down in the Bible. Whenever a person applies for membership, the Church requires the applicant to give evidence of "repentance toward God and faith in our Lord Jesus Christ," which is nothing more than those persons did on the day of Pentecost, who "gladly received the word," or the pastor says to the Church, as Peter said to those of "the circumcision who believed," and who had gone with him to Cessarea at the call of Cornelius, "Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we?" Acts x. 4-7.

The charge has been made frequently that Baptists make a Saviour of Baptism. Every rational man, who will reflect one moment on the above fundamental principle of the Baptists, will be ashamed that he ever made the charge. By this principle, every orderly Baptist

Church requires of every applicant for membership to give evidence that he is a believer in Christ; that he has been regenerated; that he has passed from death unto life; that, in short, he is a *Christian*, *before* he *can* be baptized.

Baptist Churches do not baptize men to make them Christians, but baptize them *because* they *are* Christians. When a man becomes a Christian, the *first* duty required of him is to be baptized, to show that he is dead to the world, and has risen to walk in newness of life.

Baptists insist upon this duty because the blessed Saviour submitted to the ordinance, and said, "Thus it becometh us to fulfill all righteousness." Matt. iii. 15.

CHAPTER VI.

INFANT BAPTISM.

This is the proper place to notice the subject of Infant Baptism.

Many excellent and godly Christians insist upon the duty of parents to baptize their children. While there is not a *single* Scripture that directly authorizes the practice, there are some good and able men who imagine that they can infer the duty from the Scriptures. Let us examine this question in the light of God's word. Some very confidently assert that baptism, under the new dispensation, takes the place of circumcision under the "Abrahamic Covenant;" and therefore, as children were required to be circumcised, as a "sealing ordinance," under the "Abrahamic Covenant," when circumcision was abolished by the "New Covenant," baptism took its place. This is nowhere asserted or intimated in the Scriptures.

If the substitution was intended, by divine Wisdom, to be made, it would have been announced by John the Baptist when he began his ministry and instituted baptism.

"For he is not a Jew, which is one outwardly : neither is that circumcision, which is outward in the flesh : but he is a Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit and not in the letter ; whose praise is not of men but of God." Rom. ii, 28, 29.

He made no such announcement ; but, on the other hand, very emphatically *denied* that baptism could be

claimed on the ground of being the descendants of Abraham. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. iii. 7, 9.

This declaration is a clear denial that any can claim baptism on the ground that they are the children of pious parents, and as clear a statement that nothing *but repentance* can ever be a ground for baptism. It seems that this declaration of John *forbids* the baptism of infants on the ground of their parents' faith. There is one more passage that seems to forbid it. When the eunuch said to Philip, "See, here is water, what doth *hinder* me to be baptized?" Philip said, "If thou believest with all thine heart thou mayest." Acts viii. 37.

If faith was not a condition precedent to baptism, why say its absence would "hinder" the baptism? Philip's reply was equivalent to saying, if you *do not believe*, you *cannot* be baptized.

Hence, any one who administers baptism to a person who does not or cannot profess faith violates the condition which God has fixed to this ordinance. All those passages, already quoted, from St. Paul, about being *buried* with Christ in baptism and rising to walk in newness of life, are utterly inconsistent with infant baptism.

But great stress is layed by the advocates of infant baptism on the instances of household baptisms mentioned in the Bible, and they infer that there must have been

infants in those households. There are only four instances of the kind mentioned in the Bible. Let us examine all.

The account of the keeper of the prison at Philippi has already been cited for another purpose. It will be grouped with the other three.

"Then called he for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out and said, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to *all that were in his house*. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and *rejoiced, believing in God with all his house*." Acts xvi. 29-34.

"A certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us." Acts xvi. 14, 15.

"And Crispus, the chief ruler of the synagogue, believed on the Lord *with all his house*; and many of the Corinthians, hearing, believed, and were baptized." Acts xviii. 8.

"I beseech you, brethren (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have *addicted* themselves to the ministry of the

saints), that ye submit yourselves unto such, and to every one that helpeth with us, and laboreth." 1 Cor. xvi. 15. These are the only instances of household baptisms mentioned in the Bible. The ages of the members of these households are not given. But of the jailer's household it is stated, that all that were in his house *listened* to the word preached by Paul, and that the jailer "rejoiced," *believing* in God *with all his house.*" Acts xvi. 34.

Of the household of Crispus it is stated, that he believed on the Lord *with all his house.* In these two instances it is stated that the households *believed.* Of Stephanas' household it is stated, that "they *addicted* themselves to the *ministry* of the saints" (1 Cor. xvi. 15), showing that this household had no infants, for they all were large enough to do Christian work.

In the case of Lydia's household, *nothing* is said after the announcement is made as to their baptism. Now all the rules of logic require that it be admitted, that if in three out of four cases a certain thing be predicated, and nothing said as to the fourth, that had anything been said, it would have been of the same character as that which was predicated of the three. That is, if anything had been said of Lydia's household, it would have been stated, as in the three other cases, that they "believed," "rejoiced," or "addicted themselves to the ministry of the saints." Thousands of households now living contain none too young to believe or to perform the duties of Christians. Again, those who favor infant baptism refer to the fact that Jesus said, "Suffer the little children to come unto me and forbid them not," as a Scripture in favor of infant baptism. In none of these

instances does Jesus even *allude* to baptism. He simply "put his hands on them and blessed them."

Baptists, finding repentance and faith preceding baptism in *every* instance where it is mentioned in the Scriptures as administered to persons, and forbidden to those who claimed it on the ground that they were the children of Abraham, believe it to be contrary to the word of God to administer it to unconscious babes, or to any person who does not make a credible confession of faith in Christ.

They believe that all children who die in infancy—such children as "Jesus took in his arms"—are saved. This belief is based upon the simple declaration of Jesus, "Then were there brought unto him little children, that he should put his hand on them and pray: and his disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: *for of such is the kingdom of heaven.*" Matt. xix. 13, 14. "And he took a child and set him in the midst of them: and when he had taken him in his arms, he said unto them, "Whosoever shall receive one of such children in my name receiveth me." Mark ix. 36, 37; chap. x. 13, 14, 15. Luke ix. 48; chap. xviii. 15, 17. It will be observed that Jesus says nothing about believing or being baptized, but simply "*of such is the kingdom of heaven.*" Taking the word of God alone as their guide, Baptists stop with this simple declaration of Jesus, without offering any theory or attempting any explanation, believing that they are saved by the same "precious blood that cleanseth from all sin."

CHAPTER VII.

THE LORD'S SUPPER.

Having proved by abundant Scripture that baptism is the immersion of a person who has been, first, pricked to the heart, repented of his sins and exercised saving faith in the Lord Jesus Christ, and that the administration of the ordinance to infants is contrary to the Word of God, the next logical step in the discussion is

THE LORD'S SUPPER.

“Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him. The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when even was come, he sat down with the twelve, and as they did eat, he said, Verily, I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The son of man goeth as it is written of him, but woe unto that man by whom the son of man is betrayed! it had been good for that man if he had not been born. Then Judas which betrayed him, answered and said, Master, is it I? He

said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives. Matt xxvi:17-30.

"And in the evening he cometh with the *twelve*. And they sat down and did eat. And he took the cup, and when he had given thanks, he gave it to them, and *they all* drank of it"—closing by singing an hymn as above. Mark xiv:17-26.

"And when the hour was come, he sat down and the *twelve apostles* with him." After the same order he administered the supper, then said, "This do in remembrance of me." Luke xxii:14-19.

St. John simply remarks, "Supper being ended," Jesus washed the disciples' feet. I have given the three accounts of the institution of the Supper. They are substantially the same. All agree that the *twelve* were with him, and that no other persons were mentioned as being present. In other words, Jesus instituted the Lord's Supper and administered it to the "twelve apostles" alone, who at that time constituted the only organized body of Christians of which the Bible gives any account. Addressing "the twelve," who had been baptized and organized, he says, "Do this in remembrance of me." This command extends to *all* bodies of Christians organized,

as the apostles were, to be continued "till he comes." The principle involved in all this is:

1st. Men must repent of their sins and gladly receive the gospel message by faith in Jesus Christ as their Saviour.

2nd. After confessing their sins they must be baptized.

3rd. Then added to an organized body of Christians.

4th. In this organized body partake of the Lord's Supper "in remembrance of Christ."

There is no scriptural authority for administering the Lord's Supper to any but the regular organized bodies of Christians at a regularly appointed meeting. It is an ordinance instituted for the benefit of organized bodies of Christians after the exercise of saving faith, and cannot be used for communicating any saving grace, and is perverted when used for this purpose. It has no saving power, but was simply intended as a *memorial service* to keep alive in the minds of Christians the Crucifixion, so that we may never lose sight of the fact that we are saved by the death and sufferings of Jesus Christ. The bread and wine are *symbols, nothing more*. To claim that they become the real flesh and blood of Christ, by any sort of manipulation, violates the simple statements of Scripture, as well as our own consciousness. Every person, in his senses, knows that the bread he eats is simply bread, nothing else, and the wine he drinks is wine, and nothing else. To believe otherwise is to ignore the testimony of his sight, taste and smell.

Many young Christians are staggered and greatly perplexed by the declaration of St. Paul, "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood

of the Lord: for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." 1 Cor. xi. 27-29.

If such will read the eleventh chapter of 1st Corinthians with care, they will find that the apostle is calling the attention of the Corinthian Church to the *perversion* of the Supper, which prevailed among them. "For in eating, every one taketh before other his own supper, and one is *hungry* and another is *drunken*." 1 Cor. xi. 21.

When eaten in *this way*, it is eating and drinking "unworthily." No one who depends upon the broken body and shed blood of Jesus as his only hope of salvation ever takes this commemorative supper "unworthily." The apostle says, "Let a man examine himself, and so let him eat of this *bread* and drink of this *cup*."

If, after examination, a man finds that he is leaning upon no other hope than that which is found in the sacrifice which Christ has made for sinners, he need not fear that he will eat and drink unworthily. Nearly all young Christians, who join a Baptist Church, are troubled on the subject, of what is commonly called "Close Communion."

CHAPTER VIII.

"CLOSE COMMUNION."

The uneasiness of young Christians on this subject arises from a misconception of the *design* of the ordinance, and the great outcry of other denominations against Baptists, as "exclusive and uncharitable." Let all such remember that it has been clearly proven from Scripture, that Jesus gave the bread and wine in the Supper only to "the twelve" disciples, who composed at that time, the only *organized* body of Christians of which any account is given in the Bible; that there were, at the time the Supper was instituted, very many other Christians in Jerusalem, it being the time of the passover; that if the Supper had been designed to show Christian love and fellowship for each other, every Christian in reach would have been called in and invited to participate; that the only purpose assigned by the Saviour was, "as oft as ye do it in *remembrance of me*." It evidently was not a memorial of Christian love and fellowship, for Judas was one of "the twelve" to whom Jesus addressed the language, "drink ye all of it," while he said not one word about inviting other Christians to unite with them. He did not even invite his own mother and "brethren," who were at that time in Jerusalem. When we consider that he knew, and said, it was the last time that he would drink of the fruit of the vine with his disciples on earth, we are forced to the conclusion, that if love and

Christian fellowship formed a part of the design of the Supper, he certainly would have called in his mother to participate in such a sweet memorial.

Some may object that other denominations are organized and profess to have Jesus as their head. It must be remembered that nearly all of these organizations referred to believe that the Bible order requires that a person should be baptized before he can properly partake of the Lord's Supper. Baptists, in common with other sects, believe this, as stated in the above order given. Then the whole question turns upon baptism. I have shown that, taking the Bible statement *alone*, *nothing* is baptism but *immersion* of the whole body by a minister who *believes* and *practices* no other way of applying water. Examine the Scriptures already quoted on the subject of baptism, and see that nothing but immersion typifies a burial and resurrection; and that nothing but immersion was practiced by John the Baptist and by Philip and others. Baptists, taking the Bible alone as a guide, cannot believe that anything but immersion is baptism. Because many good and wise people say that any application of water will do for baptism does not make it so, for the Bible is clear in its statements, both with regard to the way in which it was performed and the design, namely, to keep in mind the death, burial and resurrection of Christ. When therefore a Christian comes to the Lord's Supper, administered by Baptists, and claims the right to participate on the ground that water has been applied to him by sprinkling or pouring, Baptists reply, "We love you as a Christian man, but you have not been baptized, and therefore have not taken the necessary step before participation in the Lord's Supper; and

in this we act upon the same principle that you do, namely, that the Bible requires a person to be baptized before taking the Lord's Supper."

Any fair-minded man, who is capable of reasoning, will admit that Baptists, holding immersion to be the only baptism, and that it must precede participation in the Lord's Supper, cannot unite with Christians who substitute any other application of water without admitting the application to be valid baptism. If this admission is made, then as sensible men they would abandon immersion for the more convenient and agreeable application. With the Bible as their only guide they cannot make the admission, and therefore cannot consistently unite with those Christians who do not hold to immersion of believers as the only gospel baptism.

Many persons imagine that Baptists adhere to immersion because they *prefer* this mode. Not so. If God had given them the choice they would prefer the modes adopted by others. They practice immersion because they do not think that the Bibles *allows* anything else as baptism. Some Baptists occasionally say, "immersion is essential." No regular Baptist ever means that it is essential to salvation, for all believe that a person must be first *saved* before he ought to be baptized. When, therefore, a Baptist says immersion is essential, he simply means that it is essential to obedience to the command to be baptized. In other words, no one can *obey* the command unless he is immersed.

CHAPTER IX.

OPEN COMMUNION BAPTISTS.

There are Baptists who practice communion with other denominations at the Lord's Supper. These Baptists invite all those who wish to "remember Christ," whether they belong to any organized body of Christians or not. They hold that baptism does not necessarily go before the Lord's Supper. It will be seen that those denominations who complain of the exclusiveness of regular Baptists do not admit that the principle upon which the open communion Baptists invite them is correct. They themselves would not invite persons to their communion upon this principle. All they invite must be members of a church, and to be members they must have been baptized by some one of the modes they practice.

Regular Baptists never speak of *modes* of baptism, unless it be different ways in which a person may be immersed.

CHAPTER X.

FOOT WASHING.

As many Baptists believe that the washing of feet is a command of Jesus to be observed in connection with the Lord's Supper, it is proper to discuss this subject in this place. I will give the exact teaching of the Bible on this subject. The majority of Baptists do not think that it forms any part with the observance of the Lord's Supper. Foot washing is only mentioned three times in the New Testament.

1st. When the Pharisees found fault with Jesus for allowing Mary to anoint his feet in Simon's house, he said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head." Luke vii. 44.

2nd. "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God; he riseth from supper, and laid aside his garments; and he took a towel, and girded himself. After that he poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith

he was girded. Then cometh he to Simon Peter : and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter said unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all. For he knew who should betray him ; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given ye an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them. John xiii. 1-17.

3rd. Paul says to Timothy, "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. v :9-10.

In the first quotation it will be seen that Jesus looked upon foot-washing as an act of hospitality, for he upbraided

ed Simon for neglecting to give him water for his feet. In the third quotation Paul classes washing feet with household duties, such as raising children, lodging strangers, etc.

In connection with the second it is proper to notice the direction which Jesus gave his disciples who were sent ahead to prepare for the Supper.

"And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water, follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the *guestchamber*, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared; there make ready for us." Mark xiv:13-15.

1st. This house in which Jesus and his disciples met was a *private* house. The "good man of the house" was asked to allow Jesus to use his home for the purpose of instituting the ordinance of the Lord's Supper.

2nd. The good man of the house showed the disciples the "guestchamber furnished and prepared."

All this teaches that whatever was the usual method of preparing and furnishing a room for *guests* was done by this man.

The Bible teaches that it was the custom of the times to furnish water to wash the feet of guests who came into the house. This "good man of the house" had not neglected this act of hospitality on this occasion; for Jesus found the "towel with which he girdeth himself," and the "basin" into which he "poured the water." These articles were not carried to the place by the disciples, nor did they ever find them, except at private houses in

"guestchambers." In confirmation of this let us notice the only four places in the Old Testament where foot-washing is mentioned. "And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and *wash your feet*, and ye shalt rise up early, and go on your ways." Gen. xix:2.

"Let a little water, I pray you, be fetched, and *wash your feet* and rest yourselves under the tree." Gen. xviii:4.

"And the man brought the men into Joseph's house, and gave them water, and they washed their feet." Gen. xliii:24.

"So he brought them into his house, and gave provender unto the asses; and they *washed their feet*, and did eat and drink." Judges xix:21.

Now let us take the passage in John, in all its connections, and see if the Lord intended the act which he did and enjoined upon his disciples, to be performed in connection with the administration of the Lord's Supper.

1st. Matthew, Mark and Luke give minute accounts of the institution of the Lord's Supper, and neither one of them says one word about washing the disciples' feet. If the Saviour had intended that this exercise should be connected with the Supper, would not these three writers, "who wrote as they were moved by the Holy Ghost," have, every one of them, spoken of it and enjoined it in as strong language as John did?

Again, John does not give an account of the Supper, but simply says: "Supper being ended, he riseth," etc. All of John's language, which follows "supper being ended," shows he did not intend to make foot-wash-

ing a part of the exercise at the administration of the Lord's Supper.

Once more: If Jesus had so intended, it is very certain that St. Paul, when describing and giving direction concerning the Supper, would not have omitted foot-washing.

Now turn to his account given in 1 Cor. x:16-20, and 1 Cor. xi:20-30, and it will be found that he does not allude to foot-washing in either place, but simply gives the same account of the Supper, and its purpose, as Matthew, Mark and Luke did.

Notice also what is recorded of those who were baptized and added to the Church on the day of Pentecost. "As they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii:42.

Here breaking of bread alludes to the Lord's Supper, but not the most distant allusion to washing feet. I have given all that the Bible says about "foot-washing." Its entire teaching is found in seven verses or quotations. Four in the Old Testament and three in the New. In *every instance* it was performed in a *private* house. In the case where Jesus washed the disciples' feet, it was done in a *private house* in a "guestchamber furnished and prepared."

Now take these facts in connection with the fact that *none* of the writers of the New Testament, who describe or speak of the Lord's Supper, say *one* word about washing feet in connection with the ordinance, and we must conclude that the Holy Spirit never intended "that foot-washing" should be performed in connection with the Lord's Supper, or in public.

Every Christian householder will have, during his life,

opportunities to perform this duty enjoined by the Saviour. Whenever a brother who may be your guest needs to have his feet washed, and you are moved to follow Jesus' "example," wash them yourself. I have known brethren at Associations, when thrown together in a "guestchamber," to black each other's boots in imitation of Jesus' "example" of humiliation.

CHAPTER XI.

BISHOPS OR PASTORS.

The only officers of a regularly organized Church, about which the Word of God gives specific directions, are bishops, elders or pastors, and deacons. First, then, let us see what the Bible says about bishops. It has already been shown by the condition put by Peter (when acting as a mouth-piece for God upon the qualification of the apostle who was to be elected by the hundred and twenty that composed the first organized Church after the ascension of Jesus), that no man could possess those qualifications *after that generation* had passed away; and therefore there cannot, in the very nature of the case, be any "Apostolic Succession." Hence in writing to the Churches, Paul does not connect their administration with apostles, but alone with "bishops and deacons."

In the epistle to the Philippians he says, "Paul and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the *bishops* and *deacons*; grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your *fellowship* in the gospel from the first day until now." Phil. i:1.

In his epistle to Titus, he says, "For this cause left I thee in Crete, that thou shouldest set in order the things

that are wanting, and ordain *elders* in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a *bishop* must be blameless, as a steward of God." Titus i. 5-7. Peter says, "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the *Chief Shepherd* shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter v. 1-4.

Paul sent for the elders of the Church at Ephesus, and said to them, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers" (bishops), "to feed the Church of God, which he hath purchased with his own blood." Acts xx. 28.

Every careful reader of these texts of Scripture will notice that elder and bishop are used interchangeably, and both referred to as shepherds or pastors.

In the epistle to the Church at Philippi, Paul speaks of bishops and deacons as in common fellowship with the Church. In the epistle to Titus, he speaks first of ordaining elders, and begins to enumerate the qualifications of an elder, and then says, "For a bishop must be blameless as the steward of God." He evidently, in this place, makes *bishop* and *elder* the same person. Peter, in speaking of elders, says, "Feed the flock of God which is among you, taking the oversight thereof." He makes it

the duty of an elder *to feed*, which is the duty of a pastor or shepherd, and then to take the *oversight*, which is the duty of an overseer or bishop. The closing part of the text quoted makes it still clearer when he says, "Being ensamples to the *flock*, and when the *Chief Shepherd* shall appear."

Baptists therefore believe, from the plain teaching of the Bible, that the only administering officer in a Christian Church is pastor, who may be termed indifferently bishop or elder, all three exercising the same duties, feeding the flock, "over which the Holy Ghost hath made them overseers."

CHAPTER XII.

(PREACHING)

While it is the special duty of the pastor, elder or bishop to preach the gospel, Baptists believe that the Bible teaches, very plainly, that every Christian man has the right to preach Christ to lost sinners. After the death of Stephen, it is said, "And they were all scattered abroad, throughout the regions of Judea and Samaria, EXCEPT the apostles." Acts. viii 1.

"Therefore they that were scattered abroad went everywhere *preaching* the word. Then Philip went down to the city of Samaria, and preached Christ unto them." Acts viii. 4, 5.

Please notice that "all *except* the apostles were scattered abroad, and *all* preached the word."

The apostles were those ordained regularly to preach, and they *remained* in Jerusalem, but those *not* ordained "went everywhere preaching the word."

Philip and Stephen, two who were ordained deacons, whose duty it was "to *serve* tables" (while the apostles, the regularly ordained preachers, gave themselves continually to prayer and the ministry of the word), preached the word with great power and effect. John winds up the Bible with this remarkable sentence, "And the Spirit and the bride say, Come. And let *him* that *heareth* say, Come." Rev. xxii. 17.

Here it will be observed that every one who heareth

is invited to publish the gospel message, while every one has a right to *preach* Christ to a lost world; only such as are set apart as elders have a right to administer the ordinances of the Church. Paul says, "Notwithstanding every way, whether in pretense, or in truth, Christ is *preached*; and I therein do rejoice, yea, and will rejoice." Phil. i. 18.

It is right for everyone to recommend Christ to sinners. This is preaching the gospel. We frequently hear of a Church "licensing a preacher." There is no warrant for this phraseology. It is the duty of every Church to encourage young men among their number to exercise the gift which God has given them, and to encourage the timid to speak for Jesus.

If, therefore, a young man feels that God has called him to preach the gospel, and become a regular minister, the Church would very properly pass a resolution to the effect that, "We encourage the young brother (named) to exercise his gifts in preaching," and when he has proven himself a good minister of Jesus Christ, and some Church elects him as their pastor, the Church to which he belongs ought to summon a presbytery of preachers to ordain him, and thus set him apart to the gospel ministry.

CHAPTER XIII.

CALL TO THE MINISTRY.

Every true minister of the gospel is called of God. "Paul, called to be an apostle of Jesus Christ, through the will of God." 1 Cor. i. 1.

"Not that we are sufficient of ourselves to think anything of ourselves; but our sufficiency is of God, who hath made us able ministers of the New Testament." 2 Cor. iii. 5, 6. Chap. v. 18.

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. v. 4.

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Rom. i. 1. Chap. xv. 15, 16.

"Whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power." Eph. iii. 7. Gal. i. 15, 17.

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." 1 Tim. i. 12.

"For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the gospel." 1 Cor. ix. 16.

QUALIFICATIONS OF MINISTERS OF THE GOSPEL.

"And the servant of the Lord must not strive; but be gentle unto all men, *apt to teach*, patient, in meekness

instructing those who oppose themselves." 2 Tim. ii. 24, 25.

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts; to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. iv. 5-7.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. ii. 1-5. It will be remembered that St. Paul was an educated man. Such language: as the above Scriptures contain should have great weight with all educated ministers. The tendency of the age is for cultured preachers to "Keep abreast of the times." No religious thought ought to "advance" beyond the thought of Jesus and Paul. It was said of Jesus that "the common people heard him gladly." Mark xii. 37. This can be said of very few cultured preachers of the present day. Quit your metaphysics in the pulpit, and 'commend yourselves to every man's conscience in the sight of God.' 2 Cor. iv. 2.

“For I have not shunned to declare unto you all the counsel of God.” Acts xx. 27.

“For a bishop must be blameless, as the steward of God ; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre ; but a lover of hospitality, a lover of good men, sober, just, holy, temperate ; holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” Titus i. 7-9. “Moreover he must have a good report of them which are without ; lest he fall into reproach and the snare of the devil.” 1 Tim. 3-7.

CHAPTER XIV.

DUTIES OF PASTORS.

We have seen that bishop and elder are terms used interchangeably in Scripture, both meaning an overseer of a flock. Pastor is the title when in charge of a particular flock or church. His duties are well defined in the Scriptures, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter v. 2,3; Jer. iii. 15. When the apostle called the multitude of the disciples together for the purpose of electing seven deacons, they said, "But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude." Acts vi. 4,5. Paul said to Timothy, "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. iv. 15,16. "Flee also youthful lusts; but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart, but foolish and unlearned questions avoid, knowing that they do gender strifes." 2 Tim. ii. 22.

"O, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and opposi-

tions of science, falsely so-called: which some professing have erred concerning the faith." 1 Tim. vi. 20, 21.

These Scriptures are enough to prove that it is the duty of pastors to improve themselves by study, meditation and prayer, "that their profiting may appear to all." Next come the duties imposed upon pastors as shepherds of a flock. "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord Therefore, thus saith the Lord God of Israel against the pastors that feed my people; ye have scattered my flock and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord." Jer. xxiii. 1, 2.

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." Ezek. xxxiv. 4-12; Zech. xi. 15-17.

"The good shepherd giveth his life for the sheep. John x. 11.

There are abundant scriptures that allude to the pastor as an under shepherd, Jesus Christ being the Chief Shepherd. The duties of a shepherd, therefore, are biblical types of the duties of a pastor. The pastor must avoid that course which the prophets, Jeremiah and Ezekiel, denounced in the passages quoted from them, and do those things which these pastors alluded to in the above passages failed to do. They "destroyed and scattered the flock," or "ruled them with force and cruelty." The good pastor will gather and deal kindly with the

flock. They failed to visit the flock and to strengthen the diseased, and to heal that which was sick, to bind up that which was broken, to bring back that which was driven away, and did not seek that which was lost. The good pastor will not fail in any of these implied duties. The watchful shepherd knows his flock, and notices when one is missing from the fold. He hunts the missing ones to find out what disaster had prevented them from coming to the fold.

If this duty is neglected, many members of the Church will lie out of the fold from habit, feeling that no one cares for their souls. That pastor who can make the house of worship attractive, and has so gotten the hearts of his members as to make them his friends, will find little difficulty in making all truly regenerated ones take some active part in Church work.

CHAPTER XV.

SELECTION OF PASTORS.

Much of the success of a Church depends upon the proper selection of pastors. Of course every Church will pursue the plan adopted by the "hundred and twenty," when they selected Matthias by lot. The members will come together in one place with one accord. Acts ii. 1.

"And all continue with one accord in prayer and supplication with the women." Acts i. 14

Such preachers as may be thought to possess the qualifications above recited from the Bible will be nominated as Justus and Matthias were. After this the Church will engage in prayer, as the hundred and twenty did, asking God "to show whether of those nominated he had chosen." Acts i. 24. Then, as this same hundred and twenty did let the members present "cast their lots," or vote, and he upon whom the lot falls, or who obtains the majority, will be the pastor selected in God's appointed way.

Nothing but a sincere desire to advance the cause of God, which is "pure religion and undefiled before God and the Father" (James i. 27), should control the vote of any member of any Church.

That man who will most likely be able to reach the minds and hearts of those who will probably compose the congregation to which he is to preach should be selected.

When selected the Church is bound for his *support*.

CHAPTER XVI.

DEACONS.

When the twelve discovered that the business of distributing the contributions to the poor saints occupied too much of their time, "Then the twelve called the *multitude* of the disciples unto them and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out *among you* seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the *whole multitude*; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch, whom they set before the apostles; and when they had prayed they laid their hands on them, and the word of God increased, and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts vi. 1-7.

It will be remembered that the twelve apostles did not select the deacons, but the *multitude* of the disciples composing the church at Jerusalem "*chose*" them and "*set them* before the apostles, who prayed and laid their hands upon them."

Thus these men were set apart, by ordination, for the work of aiding the apostles so that they might "give

themselves continually to prayer and the ministry of the word."

Baptist Churches have done this *very* thing in this *very* way down to the present day.

When deacons are needed in any Church, the multitude of disciples *composing* that Church "choose" such men as they believe come up to the character required by the apostles speaking for God, and set them before ministers acting as the apostles did. They pray and lay their hands upon the deacons' heads, and thus ordain them for the work required.

If it should be demanded of any Baptist to state where and when were Baptist Churches organized, it will be a sufficient answer to say:

1st. That Baptist Churches of to-day, as they have always done, elect a pastor precisely as the "hundred and twenty" disciples elected Matthias, when gathered together a few days after the ascension of Jesus Christ.

2d. That they receive members precisely on the *same* principle and exactly in the *same* order that members were "added" on the day of Pentecost.

3d. That when deacons are needed, the multitude of members composing the Church gather together and elect and set them before ministers, who ordain them just as the multitude of disciples that composed the Church at Jerusalem gathered together and elected seven men of honest report and set them before the apostles, who ordained them for the special work that they were required to do.

4th. That when one brother trespasses against another the offended one is required to take the steps directed by Christ in the eighteenth chapter of Matthew to bring

about a reconciliation. If he fails in this he then tells it to the Church, which, of course, must be a local organization, else it could not hear the complaint.

5th. That in the case of a public offender, such as the man who committed incest in the Church at Corinth, when the members of the Church "are gathered together" they "put away from among them that wicked person," just as the Church at Corinth did. When the offender repents, lest he "be swallowed up of overmuch sorrow," the same Church that excluded, *restores* him, as in the case of the Church at Corinth. The action in this case was final. Hence Baptists acknowledge no higher court of appeal.

6th. That the Church at Antioch sent out missionaries, who, on their return, "gathered the Church together and rehearsed what God had done by them." Baptist Churches hold that each one of them can do the same thing. Here is a complete organization of Baptist Churches. Every step taken is in strict accordance with the pattern set them by the primitive Churches, as recorded in the New Testament.

7th. If it be further demanded to state why Baptists do not invite other Christians to partake with them of the Lord's Supper, it will be sufficient to say: That when Jesus instituted the ordinance of the Lord's Supper, he gave the symbols of the broken body and shed blood *only* to the twelve apostles, who composed, at that time, the *only* organized body of Christians on earth. He did not invite any others, although there were many Christians all around him at the time—Christians who had been immersed upon a profession of faith in him, but had not been organized. He did not even invite his

own mother to participate in this last touching memorial. These twelve apostles had repented and been immersed to show forth his burial and resurrection before they were organized, and had been organized before they received the Lord's Supper.

Baptists hold this order, established by the Saviour, to be essential to perfect obedience.

DUTY OF DEACONS.

The first mention made of deacons after the above account is in Philippians i. 1, where Paul addressed the epistle, "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Next, in the epistle to Timothy, after enumerating the qualifications of bishops, the Apostle Paul says: "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well.

For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. iii. 8-13.

The similarity of qualifications in the deacon to those of pastor or bishop would lead us to infer that he should perform many duties which the pastor would perform if there was no deacon. Let us now sum up the qualifications of a deacon as given in the Bible.

1st. He is to be honest. 2d. Full of the Holy Ghost.

3d. Wise. 4th. Grave. 5th. Not double-tongued. 6th. Not given to much wine. 7th. Not greedy of filthy lucre. Holding the mystery of the faith in a pure conscience. 9th. The husband of one wife. 10th. Ruling his children and his own house well.

FIRST.

Honesty imposes the duty of keeping a strict account of all funds belonging to the Church, which pass through his hands, appropriating them according to the wishes of the Church.

SECOND.

"Full of the Holy Ghost" imposes the duty of Christ like behavior, so that all who see him may take knowledge of him that he has been with Jesus. To be always in such a frame of mind and heart as to be able to minister comfort to those who are in any trouble, and to win the wayward back to Christ.

THIRD.

"Wisdom" imposes the duty of prudence and discretion in paying out funds in his hands to proper objects, where the Church may direct him to use his own discretion. To be guarded in what he says, and skillful in the management of all disputes in which, like Stephen, he may be involved, so that the cause of his master may not suffer in his hands. To deal properly with all members who may offend against the laws of God, and thereby become subject to the discipline of the Church. To be instrumental, in the most effectual way, in healing breaches between brethren, and in this way "purchase to himself a good degree, and great boldness in the faith."

FOURTH.

“Gravity” imposes the duty of impressing all who see him that he has a just appreciation of the worth of souls, and that he is always sensible of his individual responsibility to God, who has called him to the office of deacon.

FIFTH.

“Not double tongued” imposes the duty of speaking the same things before a man’s face as he does behind his back,—of being like his Master, in whose lips there was no guile,—of studying and faithfully obeying the injunctions of the Apostle James in the third chapter of his epistle.

SIXTH.

“Not given to much wine.” This qualification imposes the duty of temperance. If he drinks wine at all he must be moderate in its use, so as never to be under any of its bad influences. He must use it so that no one would become intemperate from his example.

SEVENTH.

“Not greedy of filthy lucre.” This imposes the duty of so managing his business as to avoid the charge that he has cheated or defrauded any one.

It forbids “hasting to be rich,” or adopting methods of making money which will tempt him to overlook the interest of others. Money becomes “filthy lucre” when obtained by improper means, or hoarded for money’s sake. It further imposes the duty of “abounding in the grace of giving,” and clearly indicates that he should take the lead in giving liberally, consistently and regularly. It clearly indicates that he should hold his

possessions subject to the drafts which the cause of Christ makes upon them, and encourage, by example, all the members of his Church to give "as the Lord hath prospered them," and to give cheerfully.

EIGHTH.

"Holding the mystery of the faith in a pure conscience." This imposes the duty of studying the Word of God so constantly, so carefully and so prayerfully that he may become "rooted and grounded" in that great mystery of godliness of which the Apostle Paul speaks in the 16th verse of the chapter from which these qualifications are taken. He should be able to present the truths of the Bible in such a way that "the hearts of all the members of the Church might be comforted, being knit together in love and into all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge." Col. ii. 2, 3.

NINTH.

"The husband of one wife." This imposes the duty of conjugal fidelity to only one woman, and thus by his example to rebuke polygamy in all its forms.

TENTH.

"Ruling his children and his own house well." This last qualification imposes the duty of so controlling his children as to "train them up in the nurture and admonition of the Lord." If he should have children disposed to be vicious, his duty requires him to "chasten them betimes," and not like Eli, wink at their wickedness until they get beyond his control.

In attending to this great duty, he needs the third quality, "Wisdom," to guide him, so that he may obtain an irresistible moral influence over his children, which will insure certain success in their training. This qualification extends not only to his children, but to "his house," including all who usually constitute a family.

It will direct his attention to all that part of God's Word which contains specific directions in the relations of husband and wife, master and servant.

If a deacon possess all these qualifications, he will have that "pure religion and undefiled before God and the Father, and will visit the fatherless and widow in their distress, and keep himself unspotted from the world."

The first duty imposed upon the deacons, when first elected by the Church at Jerusalem, was to "serve tables." The necessity for their appointment came out of the fact that "there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." Acts vi. 1.

Contributions were made by the early disciples "who sold their possessions and goods, and parted them to all men as every man had need." Acts ii. 45.

These liberal contributions, up to this time, had been distributed by the apostles; but when complaints were made, "the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the Word of God and serve tables. Therefore, brethren, look ye out among *you* seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts vi. 2, 3.

It will be seen that the first duty imposed upon deacons was to attend to the wants of the poor. While

Baptists have always insisted upon a rigid adherence to the directions of the word of God, they have, in a great measure, neglected the poor of the churches. Many Baptist churches contend that this was the only purpose for which money was raised in the primitive churches. These very churches, while paying nothing for missions, and very little to pastors, almost entirely neglect the regular contributions to the poor. Christ said, "For ye have the poor with you always, and whensoever ye will ye may do them good." Mark xiv. 7.

"For the poor shall never cease out of the land ; therefore I command thee, saying, thou shalt open thy hand wide unto thy brother, to thy poor and to thy needy in thy land." Deut. xv. 11.

Very few deacons seem to feel that attention to the poor is a part of their duty, when it was the very duty for which deacons were first appointed. In almost every church there are poor members who are so situated as to need assistance at times. A sister may be a widow and an invalid with children dependent upon her. A brother may be bedridden, so that he cannot work for those dependent upon him, and his wife may be so very much engrossed with the duty of attending to him as to be unable to do aught for their support. Deacons should look out such cases and call the attention of the Church to them. Nearly all Christians, in Churches composed of regenerated members, will respond cheerfully to such calls. A reform in this particular is very much needed in our Churches. The duty of deacons to look after the pastor's salary will be noticed under ministerial support. Many Churches only have meetings for public worship once a month. It will be remembered that

Stephen, one of the seven deacons, "stood up against the Libertines and Cyrenians and Alexandrians, and they were not able to resist the wisdom and the spirit by which he spake. Acts vi. 9, 10.

Philip, "one of the seven" (Acts xxi. 8), preached Jesus to the eunuch. The Scriptures give no account of any other ordination than that they received when the apostles laid their hands upon them. Acts vi. 6.

These examples would indicate that deacons might aid pastors in other ways besides attending to the poor and the wants of the pastor. When practicable, there ought to be religious services in every Church on every Sabbath. (I have discussed this point elsewhere.)

If the church cannot have preaching every Sabbath, the deacons ought to meet with the membership, and hold some kind of religious services.

Prayer-meetings, accompanied with experience talks, and Sabbath-schools for the children, would prove very edifying to the church. It sometimes happens that by some providential interference, the pastor fails to get to his appointment. The fact may not be known until the congregation collects in the house. The meeting ought not to be a failure. The deacons should take steps to have some acts of worship performed, and not allow the congregation to disperse without any worship. This is more important in country than in town or city churches.

CHAPTER XVII.

MINISTERIAL SUPPORT.

In the first settlement of this country (America), preachers were few in number, and it was found that there were more organized Baptist Churches than preachers; hence, in order for all the Churches to have preaching, one preacher was obliged to preach only one Sabbath in a month to each Church, not because the Scriptures so directed, but because nothing better, under the circumstances, could be done. Now let us see what the Bible teaches about the frequency with which the disciples of Jesus ought to worship God in a public assembly.

"And it came to pass while he," (Jesus,) "blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy. And were CONTINUALLY IN THE TEMPLE, PRAISING and BLESSING GOD." Luke xxiv. 51-53.

"And they, continuing *daily* with one accord in the *temple*, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God, and having favor with all people, and the Lord added to the Church daily such as should be saved." Acts ii. 46, 47.

"For Moses of old time hath in every city them that preach him, being read in the synagogue *every Sabbath day*." Acts xv. 21. "Yet the voices of the prophets which are read EVERY SABBATH DAY." Acts xiii. 27.

“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.” Acts xx:7. It will be seen from these Scriptures that the primitive Christians met not less than once a week, but at first *daily*, for public worship.

There is not a sentence of Scripture which directs, or even intimates, that any Church in the beginning met only once a month for public worship.

From the circumstances surrounding the first settlers of this country, Baptists got into the habit of meeting only once a month for preaching, and have continued the habit so long, that many old members seem to think it would be an innovation upon Baptist principles to change and meet every Sabbath day. These same brethren are great sticklers for the fundamental principle of taking “the word of God as the only rule of faith and practice.”

Search the Bible, brethren, and see if you can find any warrant for meeting only once a month.

The Bible clearly teaches that every Church ought to meet every Sabbath day for public worship. The Lord Jesus Christ gives a clear rule by which the scarcity of preachers can be remedied. “The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.” Matt. ix. 37, 38.

Every Church should have a pastor who should preach to that Church every Sabbath at least. “As his custom was he went into the synagogue on the Sabbath day and stood up for to read.” Luke iv. 16. I have already shown from the Bible that there is no warrant for once-a-month preaching, but that it is the duty of every Church

to meet for worship every Sabbath day. Now, let us see what the Bible says about every Church having its own elder or pastor.

“And when they had ordained them elders in EVERY CHURCH, and had prayed with fasting, they commended them to the Lord, on whom they believed.” Acts xiv. 23. Titus i. 5. We have seen that the Bible teaches that every Church should elect its own pastor, who should meet the Church at least on every Sabbath. Next, let us see what the Bible directs with regard to the support of pastors. The apostles said, “We will give ourselves continually to prayer and to the ministry of the word.” Acts vi. 4. Paul says to Timothy, “No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier.” 2 Tim. ii. 4.

Again he says to the same young preacher, “Meditate upon these things; give thyself wholly to them that thy profiting may appear to all.” 1 Tim. iv. 15.

All who read the New Testament will see that while Jesus was on the earth he and his disciples went about from place to place, sometimes holding their meetings in temples and synagogues, but more frequently by the sea shore and on the mountains. They followed no business by which they made a support, but they had a treasurer, who carried the bag and that which was put therein; that “many” ministered to him of their substance. (Luke viii. 1, 3); that they had money to “buy such things as they had need of.” John viii. 29.

After Jesus ascended the disciples said, “We will give ourselves continually to prayer and the ministry of the Word.” These Scriptures plainly teach that the preacher

should devote his entire time to the ministry of the Word. This is the true spirit of God's Word, although Paul, who announced this principle, did, for reasons which he explained, give up his right as a minister and preferred to work with his own hands rather than run the risk of hindering the gospel of Christ. He says. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are *not we rather?* Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ."

Just after this declaration he says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 1 Cor. iv. 11-17. He had said, "Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or, who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope." 1 Cor. ix. 6-10. The argument of the apostle is conclusive that he that preaches the gospel has a right to claim a support from those who receive his ministration.

But on this point the Bible is particularly rich in its teaching, and as so many Baptists have misconceptions on this part of God's Word, I will give more of its teach-

ings. "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. vi. 6.

"Have I committed an offence in abasing myself that you might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them to do you service." 2 Cor. xi. 7-10. "But I rejoice in the Lord greatly that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want, for I have learned in whatsoever state I am therewith to be content. Notwithstanding ye have well done that ye did communicate with my affliction. Now, ye Philippians, know also that in the beginning of the gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift, but I desire fruit that may abound to your account—a sacrifice acceptable, well pleasing to God." Philip. iv. 10-18. 2 Cor. 1-16. Matt. x. 9-13.

No member of a Baptist Church, who wishes to do his full duty, can read these Scriptures and not feel that he violates God's command if he does not aid, to the extent of his ability, in the support of the pastor of the Church to which he belongs. It is established from Scripture that the pastor must be supported by the Church to which he preaches. How can this be done so that none will be "burdened" while others are "eased" but that there shall be equality?" 2 Cor. viii. 13, 14.

It has been the experience of almost every Church that a few liberal members bear all the burden of ministerial support. This is an evil that ought to be cor-

rected. It never will be fully remedied, because as long as the world stands there will be members received in the Churches on profession of faith, but, like Simon Magus, they are in the "gall of bitterness and the bond of iniquity." They join for the benefit to be derived from being associated with Christian people, without any sympathy with their spiritual character. Many good Christians fail to do their duty in this matter of giving on account of mistaken views of God's word. And many others who are poor are too proud to make the very small contributions which their circumstances will warrant.

This evil can only be corrected when every true Christian will learn that Christian giving is a "grace."

"Moreover, brethren, we do you to-wit of the grace of God bestowed on the Churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun so he would finish in you the same *grace* also. Therefore, as ye abound in everything in faith and utterance and knowledge, and in all diligence, and in your love to us see that you abound in this *grace* also." 2 Cor. viii. 1-8. This Scripture has a direct reference to contributions to the poor, but we have seen from Scriptures quoted, as to support of those who preach the gospel, that those who had been taught ought to com-

municate unto him that teacheth in all good things, That is, we ought to have nothing too good to share with our preacher. The principle announced above applies to all giving for religious purposes.

Paul teaches that the giving of the poor Churches of Macedonia for the relief of the poor brethren proceeded from love, which produced "abundance of joy," though they themselves were in "deep poverty;" that they went "beyond their ability in their liberality."

There is not a Church in the United States which is probably so poor as Paul represents the Churches of Macedonia to have been. Love lies at the bottom of all Christian giving. People are willing to pay out money for what they love, and the amount they are willing to pay is generally a measure of their love for that object. When the pouring the ointment upon the feet of Jesus by Mary in Simon's house was objected to because it was so costly, Jesus said, "She loveth much." Mark xvi. 1; Mark xiv. 3-9; Matt. xxvi. 10, 11; Luke vii. 47.

Paul said to the Corinthians that their *giving* was desired to "prove the *sincerity* of their love." 2 Cor. viii, 8.

A Church member who refuses to do what he can in contributions of substance to Jesus and His cause on earth gives no evidence of the sincerity of his love. It is not buying religion to contribute to the cause of religion, but it is done because God requires it as a test of the sincerity of your love. Many brethren, who have their heads set against the use of money in the cause of Christ on earth, seem to forget that the first act of worship offered to the "infant Saviour" was by the wise men who were guided by the Almighty himself to the place where the babe was. "And when they were come into

the house they saw the young child with Mary, his mother, and fell down and worshipped him; and when they had opened their treasures they presented unto him gifts—gold, frankincense and myrrh.” Matt. ii. 11.

The whole subject of Christian giving, as taught in the Bible, may as well be brought out here.

“And it came to pass afterward that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with him, and certain women which had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod’s steward. and Susanna, and many others which ministered unto him of their substance.” Luke viii. 1-3; Mark xv 40, 41

“And he (Jesus) looked up, and saw the rich men casting their gifts into the treasury; and he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had. Luke xxi. 1-4; Mark xii. 43, 44.

“But to do good and to communicate, forget not, for with such sacrifices God is well pleased.” Heb. xiii. 16.

“The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God.” Ex. xxiii. 19.

“All the best of the oil and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the Lord.” Numbers xviii. 12.

“The first fruit also of thy corn, of thy wine and of

thine oil, and the first of the fleece of thy sheep shalt thou give him." Deut. xviii. 4.

"None shall appear before me empty." Ex. xxiii. 15.

"And they shall not appear before the Lord empty. Deut. xvi. 16.

"And to bring the first fruits of our ground, and the first fruits of all fruit of all trees, year by year, unto the house of the Lord." Heb. x. 35.

"But the liberal soul deviseth liberal things, and by liberal things shall he stand." Isa. xxxii. 8.

These are a few of the passages of the Lord God, taken from the Old Testament, which show the law of giving promulgated to the worshippers under the old dispensation.

Jacob made a covenant with God to give one-tenth of his increase. "And this stone which I have set for a pillar shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. xxviii. 22. This became the general rule with all Jews. Jesus nowhere enjoins this as a rule for Christians, but there are instances where he approved the rule as right. "Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these OUGHT YE TO HAVE DONE, and not to leave the others undone. Matt. xxiii. 23; Luke xi. 42. It will be observed that Jesus said the tithe ought to have been paid.

NEW TESTAMENT RULE FOR GIVING.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. xvi. 2.

"If any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ." 1 Peter iv. 11.

"Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Deut. xvi. 17.

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. viii. 12.

"Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. ix. 7.

It will be observed that by these rules no one is excepted. "Let every one of you;" "*every member.*"

I will now assume that every Christian belonging to any Baptist Church believes the Scriptures which I have quoted, enjoining the duty of ministering unto Jesus of their substance; and that he is willing to be governed by the Bible rules laid down above. Every earnest Christian will inquire what is the best method of making up the pastor's support and collecting the amounts due from each member when promised.

The methods will be varied to suit country and city or town Churches.

First, the Church ought to agree, "when gathered together in one place, with one accord," as to what the membership can pay, and then each member ought to feel himself bound to contribute according to the rules quoted from the Bible.

If every member is governed by love to God and love to the Church, each one will estimate in the fear of God what he can give to this *one* object, and report it to the

deacons. *They* will report to the Church what amount has been promised. If this does not come up to the amount agreed upon as just and right to be paid to the pastor, then each member ought to be willing at once to increase his subscription to that extent which will insure the requisite amount. When the amount is fully subscribed, each member ought to pay his part promptly each month, if practicable, so that the pastor will not be compelled to go in debt. This is the most perfect system and in full accord with the rules of the Scriptures. "As a man purposeth in his heart, so let him give, not grudgingly."

This method is hardly ever practicable, because there are so many men who never do anything until somebody urges them to the performance of their duty.

Whatever is subscribed should be promptly and certainly paid. If the principle which governed the first disciples after the organization on the day of Pentecost (when no one said "that aught of the things he possessed was his own, but they had all things common") (Acts iv. 42) should govern the Churches now, they would consider themselves mutual insurance companies, so that if one or more brethren should fail, by death, sickness or other providential causes, to pay his subscription, the remaining members would cheerfully make it up. If a member obstinately or stealthily fails to pay the subscription he voluntarily makes, he should be arraigned and tried.

"This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous." 2 Tim. iii. 2. "Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls;

an heart they have exercised with covetous practices." 2 Peter ii. 14.

"Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke xii. 15. It will be seen that the apostles, Paul and Peter, class covetousness with the most degrading vices of men, and even go so far as to say it is idolatry. If therefore idolatry, drunkenness, fornication, etc., are crimes which will subject a member to the discipline of a Church, so will *covetousness*. The difficulty in the question is making out a clear case.

Should a Church, with great unanimity and without passion, decide that a member is covetous, in the Bible sense of the term, it becomes the duty of that Church to exclude that member just as though he had committed adultery, fornication or idolatry.

Where a member admits the binding force of Bible teaching on the duty of contributing to the expenses of worship, and carrying out the command of Jesus to "preach the gospel to every creature," and yet fails to contribute according "as God hath prospered him," covetousness is generally the hindering cause. On this subject the Scriptures are very clear. Covetousness is classed with the most debasing violations of God's commands. It is clearly a subject of Church discipline, where a case can be clearly made out. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or *covetous*, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1 Cor. v. 11. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor ef-

eminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. vi. 9, 10.

"For this ye know, that no whoremonger, nor unclean person, nor *covetous* man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. v. 5.

"Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry ; for which things sake the wrath of God cometh on the children of disobedience." Col. iii. 5, 6.

Many members of Baptist Churches are farmers, and get their money but once or twice a year. In this case it would be well to pay in advance, during the winter, when money is in hand. The envelope system works well in towns. Weekly contributions are put in an envelope sealed up, and dropped into the deacon's baskets as they pass around for funds to meet the expenses of the Church.

Nearly every farmer is willing to give three times more, in value, in the form of produce, than he is to give in the form of money. Hence, the best method for a farming community to support a pastor is for each member to give in produce. In this way any country Church might support a pastor for the whole time, so as to have preaching every Sabbath. No Church would be obliged to struggle long, because every such Church would most assuredly be built up in number and pecuniary ability. Where every member of a Church manifests his willingness to do what he can the Lord is sure to bless that Church.

Where two weak Churches are near each other, if they are imbued with the spirit of Christ, they could by a joint conference agree upon a pastor who could give his whole time to the two. In nearly every Church in this country there are members who own large tracts of land who ought to be willing to give, or sell cheap, fifteen or twenty acres in a locality so as to be convenient to both Churches, upon which land the entire membership of both Churches might unite and build a convenient cottage of four or five rooms, suited to the wants of a pastor's family. Upon this small farm the pastor, in his hours of recreation, together with other members of his household, might produce many comforts for the family in the shape of fruits and vegetables, etc. Then let each member of the two churches decide, in the fear of God, how much, and of what sort of produce he can best pay to his pastor. One might set aside half an acre of corn or wheat, another one-half acre of cotton, another one-eighth of an acre of potatoes, etc., while the sisters might supply the pastor's family with butter, chickens and eggs. When the crops are ready for harvesting, let each one carry the product to the pastor's home. Nothing would so bind the hearts of pastor and people together as this plan, if carried out in love, and faithfully done.

CHAPTER XVIII.

THE MEMBERSHIP OF CHURCHES.

According to the principles drawn from the Scriptures, no person can properly become a member of a Baptist Church who has not been "pricked to the heart," or convicted of sin, followed by repentance toward God and faith in our Lord Jesus Christ. "For ye are all the children of God by faith in Christ Jesus." Gal. iii. 26. It is the Spirit that quickeneth; the flesh profiteth nothing." John vi. 63. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." John v. 21.

"And you hath he quickened, who were dead in trespasses and sins." Eph. ii. 1-5.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Eph. xi. 10.

"Therefore, if any man be in Christ, he is a new creature; old things have passed away." 2 Cor. v. 17.

When this spiritual change has passed upon a responsible human being, his first duty is to be "added" unto the disciples of Jesus, as those were, on the day of Pentecost, who "gladly received" Peter's gospel word.

These made the fact of the change wrought in their spiritual natures known to the organized disciples on that occasion. Peter had announced the condition of discipleship beforehand.

"For as many of you as have been baptized into Christ have put on Christ." Gal. iii. 27.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. x. 10.

The impulse of every heaven-born soul is that which moved David to say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Ps. lxvi. 16.

It is not at all certain that the whole three thousand who were added to the Church on the day of Pentecost were pricked to the heart on *that occasion*. But it is altogether probable that many of those added were from among those whom Jesus' disciples had baptized upon their profession of faith in Him. Even if it be admitted that all three thousand, added on that occasion, were then and there baptized, there is no force in the objection raised against immersion as the only baptism, on the ground that it was impossible for the apostles to have baptized so many in the same day.

Many a Baptist minister in Georgia has baptized one hundred persons in forty minutes. Any thoughtful man will know that *immersion* must be *instantaneous*, as human beings are not amphibious animals.

Every Baptist Church, therefore, holding that the Scriptures teach that no person should be baptized until he exercises a living faith in Jesus Christ by the operation of the Holy Spirit, properly requires each applicant to state the "reason of the hope" that is within him. This is done at some regularly appointed meeting of the Church, when it is the duty and privilege of every member to be present. It is always to be preferred,

where the applicant can do so, to tell his own experience in his own simple way. There is a great deal of unnecessary alarm on the part of converts. All that the Church wishes to know is, whether the applicant had felt himself to be a helpless sinner against God, and that feeling thus he had yielded unreservedly to Jesus to be saved in His own way; and having thus yielded, a change in his spiritual nature had taken place, so that he now desires to associate with the people of God, and strive to honor Christ by a godly walk and conversation. When these facts are made known, the Church is then ready to order his baptism, and not until then. After being received, the very first duty enjoined by the Scriptures is to be baptized. Not to make him a Christian, as some charge, but to announce, by being "buried with Christ in baptism," that he "rises to walk in newness of life." Having thus become an integral part of a Church, the new member ought to feel (upon the principles established in the beginning of this Guide) that he is as responsible for what the Church does as any other member in it, that he has no more right to neglect the meetings appointed by the Church than any other member has.

If the Church decides to have a prayer-meeting, the obligation rests upon him, as much as upon any other member, to be present, and aid in every way to make it a profitable meeting. Remember that the first organized Church, composed of the twelve disciples, at its meeting when Jesus instituted the Lord's Supper, "the twelve were with him." That the hundred and twenty members, after the ascension, were "all in one place with one accord." If Baptist Churches wish to be like these early Churches, the members must all meet when prac-

ticable. This duty of punctuality devolves especially upon members of Baptist Churches, because, as shown from the Scriptures, each one is an integral part of the responsible body. Every newly converted person ought to inquire, as did the Apostle Paul, when he was converted on his way to Damascus, "Lord, what wilt thou have me to do?" If a man's heart is changed from the love of the world to the love of God, he desires to do whatever God directs. Many young Christians seem to imagine that, after they join a Church, their religious obligations are at an end; that the Church matters are to be managed by the old members, and that therefore it is useless for them to attend a meeting of the Church where any business is to be transacted. They should remember that these old members were once young members, like themselves, and that they will soon pass away and give place to those who are now young. If they neglect the meetings of the Church, they will fail to become familiar with the method of transacting the business (required by the Word of God) of each Church. Those members who neglect the meetings of their Church will inevitably become indifferent to the interest of God's kingdom in the world, or will imbibe loose notions about the requirements of God's Word.

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering (for he is faithful that promised), and let us consider one another to provoke unto love and good works. NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER, as the manner of some is, but exhorting one another; and so

much the more, as ye see the day approaching." Heb. x. 22-25.

If every member of a Baptist Church would obey this Scripture, there would be a power in the Church which would be irresistible. Nothing so weakens a Church as the non-attendance of the membership. It has been shown from the Bible, that when a preacher is to be supplied, he is elected by the entire membership of the Church. Acts i. 15-26.

Let every member of a Church, therefore, be punctual in "gathering together," "in one place with one accord," (Acts ii. 1.) and always be ready to take part in these selections. Inasmuch, therefore, as the preacher is elected by the "lot" or vote of the Church, it is due to the minister so selected that *all the members* of his Church attend punctually upon his ministry. Many a faithful minister has been frozen out by an indifferent Church. Nothing so enlivens his heart and increases his power as a lively interest manifested by his entire Church. Ps. xxvi. 12. Ps. xxxv. 18. Ps. cvii. 32. Ps. cxxxiv. 1. Ps. lxvi. 4. 1 Chron. xvi. 8. Luke xxiv. 52, 53. John iv. 22, 23. Acts. xiii. 27.

PRAYER.

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke xviii. 1.

"Pray without ceasing." 1 Thes. v. 17.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. ii. 18. "Continue in prayer, and watch in the same with thanksgiving." Col. iv. 2. "Be careful for nothing; but in

everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. iv. 6. Seek the Lord and his strength; seek his face continually." 1 Chron. xvi. 2. "Seek the Lord and his strength; seek his face evermore." Ps. cv. 4.

These Scriptures enjoin prayer as a duty and a privilege, and show that it is never out of place. Eph. vi. 18. Rom. xii. 12.

PROMISES TO ANSWER PRAYER.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; For every one that asketh, receiveth; and to him that knocketh, it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matt. vii. 7-11. Deut. iv. 29, 30; Job xxxii. 26; Chron. vii. 13, 14; Ps. xxxii. 6; Ps. lxxv. 4; Prov. iii. 6; Ezek. xxxvi. 37; Jer. xxix. 13; Matt. xxi. 22; Mark xi. 25; John xv. 7; Peter iii. 12; 1 John iii. 22. A great many more references might be given.

The early saints had set times for prayer, *several* times a day. Daniel vi. 10-13; Acts x. 9; Ps. v. 3; Ps. lv. 17; Acts xvi. 25; Acts x. 9.

The Scriptures quoted above refer to private or secret prayer. In attending to this duty there ought to be the least possible ostentation. "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the

streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Matt. vi. 5, 6. These are the words of Jesus and ought to be carefully weighed. Many Christians violate this plain teaching of the Saviour for fear that an apparent neglect of prayer may have a bad effect upon those around them, in whose presence they may be confined.

Better follow strictly Jesus' teaching, and let secret prayer be *secret*. If a Christian's walk and conversation is what it ought to be, those with whom he may be temporarily thrown will not suspect his piety because he does not kneel down in *their presence* to go through with his *secret* prayer. On the contrary, very often it creates disgust, because what they have seen in his conduct convinces them that this kneeling is intended for show. A Christian whose heart "pants after God" may always find some place to which he can retire and pray in secret before retiring to bed. Rather than violate the instruction of Jesus, breathe a prayer from the secret depths of your heart. But don't neglect to *pray*.

PUBLIC PRAYER.

Just preceding the first meeting of the first organized Church, after the ascension of Christ, when Matthias was elected by the "hundred and twenty," we find this record: "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter and

James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in *prayer* and supplication with the women, and Mary the mother of Jesus, and with his brethren." Acts i. 12-14.

Here we have a clear description of a Church prayer-meeting, consisting of men and women who continued in prayer and supplication "with one accord." "Peter therefore was kept in prison; but *prayer* was made without ceasing of the *Church* unto God for him." Acts xii. 5. "And said" (Jesus) "unto them, It is written, my house shall be called the house of *prayer*." Matt. xxi. 13. "And the whole multitude of the people were *praying* without at the time of incense" Luke i. 10.

"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they had *prayed*, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." Acts iv. 23-32. "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour." Acts iii. 1. "And they continued steadfastlyin prayers." Acts ii. 42.

SOCIAL PRAYER-MEETINGS.

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it

shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 19, 20.

"And when he" (Peter) "had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying." Acts xii. 12.

"And when he" (Paul) "had thus spoken, he kneeled down and prayed with them all." Acts xx. 36.

"And when we" (Paul and his company) "had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore and prayed." Acts xxi. 5.

If any one would take the trouble to count the number of verses in the Bible which enjoin prayer, and those containing prayer and praise in the words of prayer, it would be found that there are over twelve hundred verses. This shows the importance attached to prayer by the inspired writers.

FAMILY PRAYER.

There are no specific texts of Scripture which enjoin the duty of regularly collecting the family, and praying God's blessing upon the household. It is one of those obvious duties which flow from the whole tenor of God's word, and men who desire "to serve God acceptably, with reverence and godly fear," will not question God's will on this point, any more than they would doubt the duty of building a meeting house, although there cannot be found in the whole New Testament one word enjoining the building of such houses. There are many passages,

however, from which this duty may be clearly inferred.

"And his" (Samuel's) "return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord." 1 Sam. vii. 17.

"We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; That the generation to come might know them, even the children which should be born, who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments." Ps. lxxviii. 4-7.

"And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Deut. xi. 19.

"Hear, ye children, the instruction of a father, and attend to know understanding." Prov. iv. 1.

"Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. vi. 4.

"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 7.

These Scriptures make it the duty of parents to "teach diligently" the commandments of the Lord to

their children, when "*they lie down and when they rise up.*" That is, when they go to bed and when they rise from their beds. Now connect with this duty of teaching children, night and morning, the many and urgent commands to pray, such as, "Pray everywhere, lifting up holy hands," "Pray without ceasing." 1 Thes. v. 17. "Continue in prayer, and watch in the same with thanksgiving." Col. iv. 2. "But *in everything* by prayer and supplication, with thanksgiving, let your requests be made known unto God. Phil. iv. 6. "Seek the Lord and his strength; seek his face evermore." Ps. cv. 4.

Will any person who desires to do the will of his Heavenly Father, with these, and many other Scriptures before him, say that the gathering of the family together night and morning, reading a chapter or suitable portion of Scripture,, and then kneeling down and praying God's blessing upon the household, would not be pleasing to the Lord Jesus Christ, and profitable to the household? It seems that a man who reads the Bible, and prays for the teaching of the Holy Spirit, could not come to the conclusion that family prayer was not a Christian duty, as well as a very great privilege. Let us suppose that every Baptist believes that it is both a duty and a privilege. Can every head of a Christian family conduct family worship? Some are exceedingly timid, and would break down if they were to attempt it, and for fear of this, they decline to attend to this duty of the head of the family, and thereby excusing themselves they become indifferent to family worship, very much to the injury of all that are in the household.

A person just as well excuse himself from the ordinance of baptism, because, forsooth, he may be afraid of

water. The duty ought, by all means, to be performed by every pious head of a household. Every Baptist will avoid ritualism—a mere performance of a round of acts, without any heart or soul and spirit in it. But he can read a portion of God's word, or some one of the family can doubtless do so, and he can so familiarize himself with the Lord's prayer, or some one of the many prayers recorded in the Bible, that he can repeat them with the same earnest spirit with which he can read the chapter. An earnest soul, "panting for the living God," will not have long to stumble in this manner; but will find, as his heart glows with love to God, and the dear members of his family, that "words will flow apace," and he will be astonished to find how easily he can pray aloud when he FORGETS HIMSELF. Let every Christian head of a family, who imagines that he cannot conduct *prayers* in his family, ask himself, in all honesty, if *pride* is not at the bottom of his trouble. I have known many men who neglected family prayers on the ground that they were not able to pray before their families; and these same men were fine speakers on occasions where reputation was to be made. Moses tried to beg off from the duty which God required of him, on the ground that he was "slow of speech," yet some of the sublimest passages in the Bible fell from Moses' lips.

CHAPTER XIX.

SABBATH.

“Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” Ex. xx. 9-11. This is one of the commandments, and with the Saviour’s interpretation and application is just as binding as the other nine.

“At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto

you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day. Matt. xii. 1-8.

Mark gives nearly the same account of this event, but winds up with this remark of Jesus, "The Sabbath was made for man, and not man for the Sabbath; Therefore the Son of man is Lord also of the Sabbath." Mark ii. 27, 28.

"And there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other." Mark iii. 1-5.

On another occasion, the Lord healed a woman on the Sabbath day, when the rulers objected. The Lord said, "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to the watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? Luke xiii. 15, 16.

On still another occasion Christ healed on the Sabbath day, and was met by the usual objection from "the

people," He said, "Judge not according to appearances, but judge righteous judgment." John vii. 24. It will be seen that in all these instances where Jesus violated the Sabbath, according to strict Jewish ideas, he performed acts of mercy, or allowed his disciples to gather corn to satisfy their hunger. There is no reason to infer that he intended to abolish the Sabbath or to make war on its sanctity. He taught very plainly, that "the Sabbath was made for man, and not man for the Sabbath." The rest enjoined was intended to benefit man, and should be observed in this way, in all cases, except where kindness to man or beast required work. Many Christians have made too much of Jesus' rebuke to the objecting Pharisee. It must be remembered that one prime object of the blessed Saviour was to rebuke the "*hypocrisy*" of this class of objectors. Theirs was not a "righteous judgment."

Isaiah says, "Blessed is the man that keepeth the Sabbath from polluting it." Isa. lvi. 2.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth; and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. lviii. 13, 14.

While Jesus modified the Jewish construction of the law for keeping the Sabbath, by removing the death penalty for its violation, and by example showed that acts of mercy might be performed on the Sabbath, with-

out violating it, he certainly did not intend to say that Isaiah was wrong in what he said by divine inspiration concerning the manner of keeping the Sabbath and the blessings following its observance.

According to Jesus' example and teaching, it is proper to "visit the fatherless and widow in their distress," the sick and afflicted, on the Sabbath day, but to visit "for our own pleasure," to speak our "own words," or take rides "for pleasure," would evidently violate the Sabbath, as Isaiah presents the subject. The experience and judgment of all the civilized world have united in the observance of the Sabbath as a day of *rest*. This seems to be the prime object of the command. The Sabbath can therefore be violated by having so much of religious worship as to leave no time to *rest*.

CHAPTER XX.

SUNDAY SCHOOLS.

Sunday-school instruction follows, naturally, from family instruction to children. The Bible nowhere directs Sunday-school instruction in *so many words*. But it is like a great many directions in the word of God, where Christians are commanded to do a thing, and where no direction is given as to *how* it must be done. If a duty is commanded, it *must* be performed, though we may not be told how it must be done. The word of God enjoins the duty of teaching the commandments to our children—of “bringing them up in the nurture and admonition of the Lord.” Eph. vi. 4.

No special methods for doing this thing are given, but the general direction that it must be done, “when thou walkest by the way, when thou sittest in thine house, when thou liest down, and when thou risest up.” Deut. xi. 19.

Now add to this the fact that Jesus took special interest in children.

“And he took them up in his arms, put his hands upon them, and blessed them. Mark x. 16. And said unto them, Whosoever shall receive this child in my name receiveth me. Luke ix. 48. Luke xviii. 15-17. Matt. xix. 13, 14.

What do all these blessed words show, but that we

cannot pay too much attention to children? Paul says of Timothy, "And that *from a child* thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus. 2 Tim. iii. 15. Timothy had been taught the Scriptures when a child, and Paul said they "were able to make him wise unto salvation," but he does not tell us *who* taught him and how he was taught. Somebody taught him, and that somebody did right. All children, therefore, ought to be taught the Holy Scriptures. Ps. xxxiv. 11. Eccl. xii. 1-7. Eph. vi. 4.

Many children have no parents, and many have parents who are not able to teach them, and again, many have parents who will not teach them, but are willing for them to be taught. Now Baptists adhere tenaciously to the order of Scripture in the organization of Churches, but they find it necessary to have rules of decorum, clerks, and moderators which are not mentioned in Scripture. Just so it is found that God requires children to be taught the Scriptures, and men are left to adopt the best way of doing the work required. Every Church ought to direct and control the Sunday-school conducted by its members, and every member ought to contribute all in his power to carry forward the great work of teaching the Scriptures to children. Paul tells us that the primitive Churches had "teachers" as well as prophets, bishops, or elders. Eph. iv. 11.

"For when for the time ye" (Hebrew Christians) "ought to be *teachers*, ye have need that one teach you again which be the first principles of the oracles of God." Heb. v. 12. "Now there were in the Church that was at Antioch certain prophets and *teachers*." Acts xiii. 1. "And

God hath set some in the Church, first, apostles, secondarily, prophets, thirdly, *teachers*—helps, etc. 1 Cor. xii. 28. "Covet earnestly the best gifts." 31st verse.

No one who desires to do all that God requires of him can fail to find in his Holy Word, abundant evidence that it is the revealed will of God that every Christian man and woman is bound to exercise all the gifts that he has given to spread the "glorious gospel of the blessed God." As a Church meeting needs a moderator, to give direction to business and attend to the execution of the decorum, so does a Sabbath-school need a superintendent, to give direction to the operation of the school.

QUALIFICATIONS.

He should, first of all, be a Christian, whose heart has been regenerated and made anew by the Holy Ghost, and whose life is a life of faith. He ought to have the same kind of love for children that Jesus had. He should be apt to teach. He should be a man without "cranks." He should have the boldness to teach exactly what is taught in the Bible; always insisting that whatever God commands must be done, just in the order in which we find it commanded in his Blessed Word. He should teach that no man has a right to change or invert this order. He should be courteous to associate teachers and pupils. He should always admit that he is acting as a member of the Church, and is simply aiding the pastor by preparing the minds of children the better to understand the preached word. He should never fail to impress the pupils with the truth that the Sabbath-school is doing the preparatory work, and is not intended to take the place

of preaching—the divinely appointed method of saving them that believe. Luke ix. 60; 1 Cor. 1. 21; Isa lxi. 1

TEACHERS.

Like the superintendent, teachers in a Sunday-school should be regenerated persons, who love God and his service, and who feel deeply interested in leading children to Christ, just in the spirit of Andrew, when he “brought his brother Peter to Jesus.” John i. 42. And like Philip, who was deeply interested in his friend Nathanael; (“Philip saith unto him, Come and see.” John i. 46.) Knowing that the gospel of Jesus “is the power of God unto salvation to every one that believeth” (Rom. i. 16), they must feel anxious to teach the great truths of this Gospel to children, praying fervently that God would by the Holy Spirit apply the word to their hearts, and adopt them into his family. They should always prepare themselves by a diligent study of the lesson to be taught, attended with earnest prayer that the truth, as it is in Jesus, may be so presented by them to the children of their classes, that the lessons may be “as bread cast upon the waters which shall be seen after many days.” Eccle. xi. 1.

There should be the utmost harmony existing between the pastor, Church, superintendent and teachers. Be “like a company of horses in Pharaoh’s chariot.” In order that a school may be efficient:

1st. The superintendent and teachers must be deeply imbued with the spirit of Jesus.

2nd. They must be competent to teach.

3d. They must be industrious and thorough in preparation.

4th. They must be punctual in attendance at the time appointed, and urge punctuality upon their pupils.

5th. They should show their sympathy with pupils by visiting them when sick or in trouble.

6th. They should aid them in their innocent amusements, so as to gain their confidence and love.

7th. They must never forget to impress upon the children that pure religion leads men to serve God from motives of love to Him and His glory, and not for the gain there may be in it.

Upon the last principle I have been opposed to any system of prizes in Sabbath-schools. The policy of prizes is too near akin to the principles of the devil, when he said, "Doth Job fear God for naught?" "Thou hast blest the work of his hands, and his substance is increased in the land." Job i. 9, 10.

I much prefer to foster the principle which moved Job to say, "Though he slay me, yet will I trust in him." Job xiii. 15.

The most important work of the Sunday-school teacher is to impress the young minds and hearts of the children with reverence for God's truth. The great and leading truth is, that "Jesus is the *Way*, the *Truth*, and the *Life*, and that no man cometh to the Father but by him." John xiv. 6.

In the present age of "advanced thought" (as some vainly talk), the tendency is to treat God's revealed Word just as they would any other book. The child ought to be taught that "Holy men of old wrote as they were moved by the Holy Ghost," and, therefore, the Bible is divine, the product of divine wisdom; and when it speaks, it is God speaking to man.

The next important thing to teach is, that all we have and are belongs to God. That we are the "stewards of the manifold grace of God." 1 Peter iv. 10. That while salvation is the free gift of God, and is given without money and without price, yet when men have been redeemed, "not with corruptible things, as silver and gold," (1 Peter i. 18), they must show their *gratitude* to Him who hath redeemed them by "ministering unto him of their substance." These Bible principles being clearly presented to the young minds, give them an opportunity to contribute every week. This is in accordance with the divine rule laid down by the Apostle Paul. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. xvi. 2.

Children should be taught that "God loveth a cheerful giver." Another divine rule is, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. viii. 12.

Although these rules were made directly with reference to contributions for the poor, they apply to all contributions which may be necessary in the advancement of the cause of God on earth. The superintendent ought to arrange to have pennies, that is, cent pieces, to exchange with the children for their nickels, or dimes, so that they may contribute one cent at a time, if they are not able to do more. Remember, they must be made to understand that they are not *required* to give if they have not a "willing mind" which will make them feel that it is a privilege to give. Let them know that the Lord only accepts a free-will offering. Children should further be taught that what they give should be their own.

That is, they ought to earn the money by something they do. It is not profitable training in this divine order for children to beg the money from their parents. They ought always to be made to feel that it is a sacrifice which they themselves make. This was the spirit which moved David when he said, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." 2 Sam. xxiv. 24.

CHAPTER XXI.

MISSIONS.

Many Baptists, who call themselves "Primitive Baptists," are opposed to missions, saying, "There is no Bible authority for such work." Some of these say "missionary" is not once named in the Bible. The more intelligent among these brethren know that missionary means one sent off on a mission, and that the word apostle means precisely the same—one sent off on a mission. Missionary being derived from the Latin, and apostle being derived from the Greek language. The twelve apostles, were called apostles because Christ *sent* them to preach the gospel. As these men had peculiar powers given them (such as healing the sick, raising the dead, and making the blind to see, etc.), which men sent out after them have not possessed, the word missionary has been substituted, which simply means one sent. Wherever we find the word *sent* attached to a person in the Bible, he was a missionary. Now let us see what the Bible says on this subject: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. xxviii. 18-20.

"And he said unto them, Go ye into all the world, and

preach the gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned." Mark xvi. 15, 16.

"And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day : And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv. 46, 47.

I have written the parting commission which Jesus gave his disciples just before he ascended to heaven. The form of one is, "Go teach all nations." The form of another, "Go ye into all the world." The form of the third is, that "repentance and remission of sins should be preached among all nations."

The promise—"lo, I am with you alway, even unto the end of the world."

When Christ gave a command to his disciples, the command was given to every disciple that should succeed them, else we would reject all the teaching in the "Sermon on the Mount," because it was addressed to the disciples present. The commission given in the Scriptures quoted, is the *only* commission given by Him to his followers. If not, by what authority does any preacher of the present day preach "repentance and remission of sins in His name?"

"Now there were in the Church that was at Antioch certain prophets and teachers ; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work

whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they SENT them away. So they, being SENT FORTH by the HOLY GHOST, departed unto Seleucia; and from thence they sailed to Cyprus." Acts xiii. 1-4.

The account is given of their traveling in Pamphylia and other places, preaching to the Jews who blasphemed. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts xiii. 46, 47. After preaching in Lystra and Derbe, and other places, during which time Paul was stoned, and left for dead, "they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the CHURCH together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Acts xiv. 24-27.

Here we have a clear case of a Church sending two men, pointed out by the Holy Ghost, to a foreign country, which they had to reach by taking ship and "*sailing*," and after they had fulfilled the work which had been assigned to them, they "sailed to Antioch, from whence they had been recommended to the grace of God." When they reached Antioch, "they gathered together the

Church, and rehearsed all that God had done with them." Baptists who believe in missions are doing this very same thing. When the Holy Ghost impresses the heart of a preacher with the desire to preach the gospel to men in foreign lands, where it will be necessary for them to *sail* in order to reach the distant land, those who sympathize with the call of the Holy Ghost "fast and pray, and laying hands on him, send him away" (Acts xiii. 3.), and recommend him to the grace of God. He goes as Paul and Barnabas did, and preaches the gospel to the Gentile sinners. After a series of years he returns and reports to the brethren, who sent him to fulfill a certain work, just as Paul and Barnabas reported to the brethren who sent them out.

Just after the account given above, it is stated that a dispute arose about circumcision, when Paul and Barnabas, with certain other of them, were sent up to Jerusalem to consult the apostles and elders about this question, and they were "brought on their way by the CHURCH." Acts xv. 2, 3. From this statement, we infer that the Church at Antioch paid their expenses, while doing missionary work, about which they had made their report. The Church, in conjunction with the Holy Ghost, *sent* them; the Church, of course, paid their expenses, as we have no statement that the Holy Ghost supported them by a miracle. God said to Paul, "Depart: for I will send thee far hence unto the Gentiles." Acts xxii. 21. That is the same as saying, I will make you a missionary to the Gentiles.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear

without a preacher? and how shall they preach, except they be sent? So then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Rom. x. 14-18. Here Paul's argument is very clear and strong. No one can be expected to believe on him of whom he has not heard; no one can hear without a preacher; no one can preach except *he be sent*, or be a missionary.

If the heathen, who have never heard of God and his Son, Jesus Christ, are ever brought to the knowledge of him, a preacher must be sent to them. This is the clear conclusion of the apostle's argument. But a good many who oppose missions make a great deal of the expression of Paul, "their sound went in all the earth, and their words unto the ends of the world." They say that the commission to the apostles, to go into all the world, has been fulfilled, and therefore is no longer binding upon the disciple of the present day.

If this principle be true, then when a preacher has once preached to a Church, or community, he ought not to go back and preach again. The promise of Christ "lo, I am with you alway, even unto the end of the world," reaches over all time—as long as the world stands.

When Christ, in his memorable prayer for his disciples, says, "Neither pray I for them alone, but for them also who shall believe on me through their word" (John xvii. 20), he meant that the work of his disciples should never cease, but should be perpetuated from generation to generation. Paul says again, "To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand." 2 Cor. x.

16. "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go UNTO THE HEATHEN, and they unto the circumcision." Gal. ii. 9.

It will be very clearly seen that Paul did not believe that he was to cease preaching to "THE HEATHEN," because the "word of God had sounded out in all the world."

"And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom xv. 9-16. Let it be remembered that "Gentiles" is a term which was applied to all NATIONS upon the face of the earth.

Paul was the most thoroughly educated man of his day, and God selected him to be a missionary to the heathen, then termed Gentiles. It is proper now to send the best educated men as missionaries to the heathen, provided they are first called of God, as Paul was by the Holy Ghost.

When God in his providence, says, Who will go

for me? and a man, qualified like Paul, will say, "Here am I, send me," then let the brethren, as the brethren in the Church at Antioch did, send him. This is God's method of sending missionaries to the heathen, and it is sinful to fold our arms in idleness and say, "If God wants to convert the heathen, he will do it without our aid." The curse of Meroz will rest upon such professing Christians.

"Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges v. 23.

CHAPTER XXII.

ANTI-MISSION BAPTISTS.

Those Baptists who insist that God will save the heathen independent of human effort, and entirely through His predestinating grace; overlook all that class of Scriptures that enjoin activity in every Christian. God, speaking by the mouth of David, says, "I will declare the decree: the Lord said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. xi. 7, 8.

God had said before to Noah, "While the earth remaineth, seed time and harvest . . . shall not cease." Gen. viii. 22.

Here are two promises of God, the one just as immutable as the other; the one just as much the subject of predestination as the other. The number of grains of corn that will make up a harvest are just as well determined in the mind of God, as the number of souls that will be saved by the atoning blood of Christ. It is just as impossible for a man to make a grain of corn as it is to save a soul. He cannot make a grain of corn, neither can he save a soul.

The law of God is inflexible. By the sweat of thy face shalt thou eat thy bread. He also says by the mouth of Paul, "be ye steadfast, immovable, always abounding

in the *work* of the Lord, for as much as ye know that your labour is not in vain in the Lord." 1 Cor. xv. 58.

We see that God requires men to *labor* in carrying out both promises.

It is just as much our duty to labor to the end that the heathen should be given Christ for an inheritance, as it is to labor to produce corn, upon which we are to subsist. We may "rise early and sit up late," and be as industrious as possible, yet if God does not give the early and the latter rain we will fail to reap an harvest. In the same way we may be "steadfast, immovable, always abounding in the work of the Lord."

Yet, if God withholds his Holy Spirit, not one soul will be turned from the "error of his way." Jesus taught, on almost every occasion, that the kingdom of heaven is like the common operations of life. We find the parable of the sower, the parable of the vineyard, the parable of the mustard seed, the parable of the tares, the parable of the hidden treasure, the parable of the net, etc., etc.

All intended to teach us that his servants should exercise the same kind of diligence in the kingdom of grace as in the kingdom of nature. The law in both is "*labor*."

God is just as independent of our labor bestowed upon an harvest as he is independent of our labor bestowed upon spreading the gospel to the uttermost bounds of the earth. He can convert stones into bread, or increase two loaves and a few fishes into sufficient quantity to feed five thousand, and leave twelve baskets of fragments. (Luke xix. 15-17.)

He can feed a nation forty years on manna and quails.

He can convert a nation in a day, or change the heart of every human being in an instant.

But this is not the order of his providence. While he knows beforehand what we need, yet he will be inquired of; we *must* pray. Salvation is *entirely* his work; yet, after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to *save* them that believe." 1 Cor. i. 21.

"And they went forth, and preached *everywhere*, the Lord *working with them*. Mark xvi. 20.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured and ye are entered into their labours." John iv. 36-38.

"Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labour. For we are labourers together with God." 1 Cor. iii. 9.

I should not have written this chapter, had it not been true that many Baptists say that God does not need the agency of man in the conversion of the world, and, therefore, oppose all missionary operations as "man's work." Holding this view, they do nothing that will aid in sending the gospel to the heathen. Again, there is a much larger number, calling themselves Baptists, who do not openly oppose missionary work, but are perfectly indifferent to it—never aiding in any way to carry out the last command of Jesus, "Go ye into all the world and preach the gospel to every creature." All these need

to have their "pure minds stirred up by way of remembrance." I have shown, by abundant quotations of Scripture, that God's plan for converting the heathen is by sending missionaries to preach the gospel to them, as Paul did while he lived. God's word says it must be done, but does not give specific directions as to *how* it is to be done. Christians cannot refuse to do what He commands, because He has not given minute directions as to the mode of doing it. The Church at Antioch sent out Paul and Barnabas to preach to the heathen. They went—did the work assigned to them—and returned and made their report. Of course, their *sailing* expenses were paid, as well as their expenses while traveling and preaching in the various places named. How these expenses were paid does not concern us. They must have been paid. It took money to do it, and we must be governed by the Bible rules for raising funds for all religious purposes. (See rules as laid down.)

CHAPTER XXIII.

HOW MONEY CAN BEST BE RAISED FOR MISSIONS.

We have seen that a local Church, when organized according to God's Word, is entirely independent of all other Churches in what it does *as* a Church. The most natural way to raise money would be for each Church to collect the contributions of the members for all religious purposes. Let each member contribute "as God has prospered him," and as he may "purpose in his heart," first having a "willing mind." (1 Cor. xvi. 1. 1 Peter iv. 21, 2 Cor. viii. 12.)

Let the treasurer take charge of all these contributions and enter in a book the amount given for each purpose; such as—

1st. Pastor's salary.

2nd. Church expenses.

3rd. Poor.

4th. Foreign Missions.

5th. Home Missions.

6th. Church building, etc., etc.

Of course each Church could not remit directly to a foreign country; hence, there must, of necessity, be a general agent, who shall acquaint himself with all the work conducted by Baptist Churches, so as to forward all contributions made by all the Churches, that the whole may be done in a business way, and with the least loss in passing through agents' hands.

CHAPTER XXIV.

ASSOCIATIONS.

Baptist Churches have formed assemblies known by the name of Associations. As the word indicates, they are simply *Associations*, with no power beyond the influence which the opinion of a wise friend has over an associate. The word is not used in the Bible, but the idea is naturally suggested by the transaction between the Church at Antioch and that at Jerusalem.

“And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined (the brethren) “that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the *brethren*. And when they were come to Jerusalem, they were received of the *Church* and of the apostles and elders, and they declared all things that God had done with them.”

Here ensues a general discussion: “Then pleased it the apostles and elders, with the WHOLE CHURCH, to send CHOSEN men of their OWN COMPANY to Antioch with Paul and Barnabas, namely, Judas surnamed Barsabas, and

Silas, chief men among the BRETHREN: And they wrote letters by them after this manner: The apostles and elders and BRETHREN send greeting unto the BRETHREN which are of the Gentiles in Antioch and Syria and Cilicia."

Here follows the letter, after the letter this: "So when they were dismissed, they came to Antioch; and when they had GATHERED the MULTITUDE together, they delivered the epistle, which, when they had read, they rejoiced for the consolation." Acts xv. 1-31.

It will be noticed¹ that the Church at Antioch was disturbed by a question which gave the brethren trouble; and it fell upon the expedient of asking the opinion of the apostles, elders and BRETHREN at Jerusalem, supposing that they knew more about the question than it did, that the discussion took place not alone in the presence of the apostles and elders, but also before the BRETHREN who united with the apostles and elders in the letter sent back to the BRETHREN at Antioch, containing their decision of the question, which decision gave the "BRETHREN great consolation."

Questions that frequently perplex the Churches arise *now*, and have in all ages arisen, where they need the advice of wise counsellors. In order to meet this emergency, Churches convenient to each other unite and form what are called Associations, to which they send "chief men among the BRETHREN," (Acts xv. 22) as "messengers of the churches:" (2 Cor. viii. 23.) These "messengers," being the "chief men among the BRETHREN," are supposed to be better versed in God's word, and will be likely to give sound advice on all doubtful points. Baptists, who hold that the word of God is a perfect, as well as the only rule of faith and practice, do not dare to en-

act a law in the churches that is not clearly laid down in the Bible, or is not the natural or common-sense way of applying a principle clearly defined by the revealed will of God. They hold that neither a church, nor any combination of Churches, have a right to enact a law to govern any Christian man in the discharge of his religious duties; but simply to enforce laws already enacted by divine wisdom. To illustrate: The Bible says Christians must "not forsake the assembling of themselves together" (Heb. x. 25), but it does not say how many times they may be absent from the assembly of the saints without becoming sinners in this matter. Common sense teaches that every Church must judge of the circumstances attending absences and decide when a brother or sister violates this rule of Scripture. A rule adopted by a Church on this subject would not be *enacting* a law, but simply carrying out the obvious intention of the teaching of God's word. It has already been abundantly proven by Scripture, that a local Church, organized as the primitive Churches were, is the highest ecclesiastic authority on earth in matters of religion, and from its decisions there can be no appeal. A Baptist Church does not abandon this fundamental idea when it associates with other Churches to discuss questions which affect alike all Churches of the "same faith and order." They meet in these associations for the purpose of learning how Churches, holding a common faith, are prospering, and by bringing the experience of all the Churches together, suggestions may be made by which every Church may be greatly benefited. The "chief men among the brethren," who are appointed "messengers" by the Churches to the Association, convey letters written in

the form of the letter mentioned in the fifteenth chapter of the Acts, naming the messengers, the number received by baptism, upon a profession of faith in Christ, the number received by letter, the number restored, the number dismissed by letter, the number excluded, and the number who have died since the last session of the Association, winding up with total membership. If any one of the Churches is troubled by a question, it is sent up to the Association just as the question on the subject of circumcision was sent by the Church at Antioch to the apostles, elders and brethren at Jerusalem. This is usually called a "query." If the Church has given to missions, and other benevolent purposes, the amounts contributed for each object during the year are stated. All of these facts are tabulated by a clerk, who keeps the minutes of the Association. In this way, the number of Baptists in the United States can be very accurately obtained, leaving out those Baptists who have received letters of dismission from one Church, and hold them without joining another Church of the same "faith and order." Unfortunately, the number of these is very great, so that there are a great many more Baptists in the country than is shown by the census, made up from records of Associations. The officers of an Association are—a presiding officer, called moderator, and a clerk and treasurer. These three officers are elected by ballot, every member voting, after the names mentioned in the letters from the various Churches have been enrolled. This work is done by the clerk of the preceding Association, who calls the new body to order, if the Moderator of the preceding Association is not *present*. There is no specific direction for all this in the Scriptures. But like a great many things, which are required by Scripture to *be done*,

without giving minute direction as to *how* it must be done, this plan has been adopted, that everything may be done "decently and in order." 1 Cor. xiv. 40

Associations adopt "confessions of faith," which embrace the leading doctrines taught in the Bible. When a new Church applies for membership, the messengers, bearing the letter of application, also present the articles of faith which the Church has adopted. This "Church Covenant," as it is commonly called, is submitted to a special committee of wise brethren, who examine the articles of faith, and if this committee report them sound to the Association, the Church is admitted by vote. Should a Church, belonging to the Association, become unsound in faith or practice, the Association simply withdraws fellowship from that Church, and will not thereafter receive her messengers until the evil is corrected. The resolutions and all other action of the Association are published, together with statistical tables, in pamphlet form, called "Minutes." These are distributed among the Churches forming the Association in the ratio of the amount of money sent by the Churches to pay for minutes. The clerk is usually paid for attending to their publication. If a Church becomes dissatisfied with the action of an Association, it can withdraw at pleasure. Everything connected with the whole matter is voluntary. The Association, therefore, has no sort of power to enforce its opinions. Associations do not form any part of the governing power among the Baptists, although many intelligent people think so. All ecclesiastical government resides in each local Church, as though it was the only Church on earth. Read the 13th and 14th chapters of Acts; the entire account of sending out missionaries and their return, when

they made their report to the Church, gathered together. Acts xiv. 27. . This shows that the Church at Antioch acted without the least reference to any other Church. A person reading the account without knowing about the Church at Jerusalem, would suppose that the Church at Antioch was the only Church in existence.

Read again the account of the exclusion of the person for incest given in 1 Cor. 5th chapter, and the subsequent action when he was restored, given in 2 Cor. 2d chapter, and it will be noticed that the Church at Corinth acted as though there was no other Church on earth.

Associations sometimes transcend their authority by interfering too freely with cases of discipline. The subject of Church discipline has been fully discussed, and the conclusion arrived at, that a local Church is the only religious body that can deal with an offender, and that its action, when the direction of Jesus has been faithfully followed, is final. But, frequently, members are disciplined by a Church which is divided in opinion as to the guilt or innocence of persons excluded.

In such cases the Church sends up to the Association a "query" on the subject, requesting the opinion of the body of "chief men among the brethren." The Association discusses the "query" sent up by the particular Church, and in the heat of debate, things are said and plans proposed, which would only be proper in a body that had some ecclesiastical authority. Often, instead of benefiting the Church by a little timely advice, they throw in a fire-brand, which disturbs the harmony of the Churches for years. Some Churches, not well informed on the subject, sometimes drift into the belief that the Association can rectify the action of the Church. All that an Association can do is to advise.

CHAPTER XXV.

CONVENTIONS.

In addition to Associations, Baptists have formed Conventions. These differ from Associations in their objects. Conventions are formed for the purpose of concentrating the efforts of Churches and Associations to obey the great command of our Saviour, "Go ye into all the world and preach the gospel to every creature."

It, of course, has no power over Associations and Churches. It is simply a working body, composed of messengers from Associations, Churches and Missionary societies. To call a Convention of Baptists, "The Baptist Church" would be a ridiculous misnomer. I propose appending, as a sample of a Convention, the constitution of the Southern Baptist Convention.

Nearly all the States in the United States have Conventions. These Conventions form again the Southern and Northern Baptist Conventions. These latter act as agents for State Conventions, and manage through a secretary, who is a salaried officer, all the funds intended for Foreign Missions.

CONSTITUTION.

We, the delegates from missionary societies, churches, and other religious bodies of the Baptist denomination in various parts of the United States, met in convention in the city of Augusta, Georgia, for the purpose of carrying into effect the benevolent intentions of our constituents by organizing a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for

the propagation of the Gospel, agree to the following rules or fundamental principles :

ARTICLE I. This body shall be styled the "Southern Baptist Convention."

ART. II. It shall be the design of this Convention to promote foreign and domestic missions, and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the churches.

ART. III. The Convention shall consist of members who contribute funds, or are delegated by religious bodies contributing funds, on the basis of one delegate for every hundred dollars contributed to our funds at any time within the twelve months preceding the meeting of the body ; and of representatives, on the terms hereinafter specified, from any of the following bodies, viz: the Maryland Union Baptist Association, the Baptist General Association of Virginia, the Baptist General Association of West Virginia, the North Carolina Baptist State Convention, the Baptist Convention of Western North Carolina, the Baptist Convention of the State of Georgia, the Florida Baptist State Convention, the Alabama Baptist State Convention, the Mississippi Baptist State Convention, the Baptist General Association of South-eastern Mississippi, the Louisiana Baptist State Convention, the Baptist State Convention of Texas, the Baptist General Association of Texas, the Baptist Convention of Eastern Texas, the Arkansas Baptist State Convention, the Baptist General Association of Western Arkansas and Indian Territory, the Tennessee Baptist State Convention, the Baptist General Association of Kentucky, the Missouri Baptist General Association, the Southwest Missouri Baptist Convention, which bodies shall be allowed one representative in this Convention for every five hundred dollars which, during the twelve months ending December 31, previous to the session of this Convention, may have been expended by them for objects similar to those in the prosecution of which this Convention may be actively engaged, which objects are at present those of Foreign Missions Home Missions, Indian Missions, and Sunday school work ; *provided*, that the official organs of such State Convention or General Association shall, by the first day of March preceding the annual session of this Convention, have communicated with the Home Mission Board of this Convention the amount expended by the body in question as above indicated ; *provided*,

also, that the representatives of these bodies shall be formally appointed by the organs thereof in the manner which may by the said bodies be hereafter directed, and that their appointment shall be duly certified to this Convention.

ART. IV. The officers of this Convention shall be a President, four Vice-presidents, a Treasurer, and two Secretaries, who shall be elected at each annual meeting, and hold their office until a new election; and the officers of this Convention shall be, each by virtue of his office, members of the several Boards.

ART. V. The Convention shall elect at each annual meeting as many Boards of Managers as in its judgment will be necessary for carrying out the benevolent objects it may determine to promote—all which boards may continue in office until a new election. Each Board shall consist of a President, Vice-president, Secretaries, Treasurer, Auditor, and fifteen other members; seven of whom, including one or more of the officers, shall form a quorum for the transaction of business. To each Board shall be committed, during the recess of the Convention, the entire management of all the affairs relating to the object with whose interest it shall be charged, all of which management shall be in strict accordance with the constitutional provisions adopted by this Convention, and such other instructions as may be given from time to time. Each Board shall have power to make such compensation to its Secretaries and Treasurer as it may think right, fill the vacancies occurring in its own body, and enact its own by-laws.

ART. VI. The Treasurer of each Board shall faithfully account for all moneys received by him, keep a regular entry of all receipts and disbursements, and make report of them to the Convention whenever it shall be in session, and to his Board as often as required. He shall also, on entering upon the duties of his office, give competent security to the President of the Board for all the stock and funds committed to his care. His books shall be open at all times to the inspection of any member of the Convention and of his Board. No moneys shall be paid out of any of the treasuries of the Board, but by an order from that Board from whose treasury the money is to be drawn, which order shall be signed by the presiding officer.

ART. VII. The Corresponding Secretaries of the several Boards shall maintain intercourse by letter with such individuals or public bodies as the interest of their respective bodies may require. Copies of all such communications, with their answers, if any, shall be kept by them on file.

ART. VIII. The Recording Secretaries of the several Boards shall keep a fair record of their proceedings, and of such other documents as may be committed to them for the purpose.

ART. IX. All the officers, Boards, Missionaries, and agents appointed by the Convention, or by any of its Boards, shall be members of some regular church in union with the churches composing this Convention.

ART. X. Missionaries appointed by any of the Boards of this Convention must, previous to their appointment, furnish evidence of genuine piety, fervent zeal in their Master's cause, and talents which fit them for the service for which they offer themselves.

ART. XI. The bodies and individuals composing this Convention shall have the right to specify the object or objects to which their contributions shall be applied. But when no such specification is made, the Convention will make the appropriation at its own discretion.

ART. XII. The Convention shall hold its meetings annually, but extra meetings may be called by the President, with the approbation of any one of the Boards of Managers. A majority of the attending delegates shall not be necessary to form a quorum for the transaction of business. The President, or in the event of his death, any of the Vice-presidents of the Convention may, at the request of two of its Boards, postpone or alter the place of meeting of the Convention, when it may be deemed by him inexpedient to convene at the time or place appointed.

ART. XIII. Any alterations which experience shall dictate may be made in these Articles, by a vote of two-thirds of the members present at any annual meeting of the Convention.

BY-LAWS.

Impressed with the obligation resting on the Convention to endeavor more energetically and systematically to elicit, combine, and direct the energies of the whole denomination in one sacred effort for the propagation of the Gospel, we adopt the following By-laws:

1. That the Boards of the Convention be directed to form the closest possible connection with the State Boards, where such exist, in such way as shall be mutually agreeable, and in other places to secure such agency as each of the Boards may deem best; in both cases providing for necessary expenses incurred.

2. That the Secretaries of the Boards of the Convention be in-

structed to secure frequent distribution of information relating to their work, by means of newspapers, tracts, leaflets, and otherwise, as may be expedient, among the masses of the people.

3. That the Committees on the Nomination of new Boards be instructed to nominate, as Vice-presidents of the Boards, men known to be identified with the interests of the Convention and of their own State Boards, and unless special reasons exist to the contrary, men who make effort to attend the sessions of the Convention. These Vice-presidents shall be expected to co-operate with the Boards, both giving and receiving suggestions as to the work to be done, and they also shall be expected to present to the next session of the Convention a brief report in writing of what they have been requested to do, and the way in which they have complied with these requests, with any suggestions that they may have to offer as to the condition and needs of their respective fields. It shall be the duty of each Secretary, in due time, to furnish the Vice-presidents of his Board with suitable blanks for such reports, and to call their attention to this article, and to make any proper effort to secure the due preparation of these reports. In case any Vice-president appointed is unable or unwilling to comply with the requests herein mentioned, it shall be the duty of the Board, if possible, to find some person who can, and request him so to do; and furthermore, the Vice-president for each State shall be desired, as speedily as possible, to prepare a roll of the associations, churches and Sunday-schools in that State, to be used for the distribution of information, and to ascertain, as far as possible, which of the churches and Sunday-schools are contributing to the funds of the Board, and the annual amounts, and to make systematic effort, each year, to increase the number and amount of such contributions.

4. The Boards shall report, at each session of the Convention, what special efforts they have been able to make toward carrying out the objects of these By-laws.

5. That so much of the second day of the Convention as shall be necessary shall be set apart for consideration of these reports, and of questions connected with them.

6. That these By-laws may be altered at any time by a majority vote, except on the last day of the Convention.

CHAPTER XXVI.

CHRISTIAN DUTIES.

The duty of every member of every Church to attend all the meetings appointed by the Church has been fully discussed, also the duty of Christian Giving, Prayer, etc. etc. It will now be useful to notice some of the most obvious duties of the every-day life of a Christian man. Many professing Christians lay great stress upon the ordinances of the Church, and seem to think that it is more important to obey the command to "be baptized," than "to adorn the doctrine of God our Saviour in all things." Titus xi. 10. The inconsistent walk and conversation of those Baptists, who are very uncharitable towards those who differ with them on the organization of Churches, has done more to bring contempt upon Baptist doctrine and practices than anything else. If all Baptists were careful to maintain good works, so that "all who behold them would take knowledge of them that they have been with Jesus," Baptists would not be a sect everywhere spoken against, but their principles, which so nearly accord with the plain teachings of the Word of God, would control the religious faith of the world. As the marriage relation stands at the head of social life, I will begin with the duties of husband and wife :

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them." Cor. iii. 18, 19. "Marriage

is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Heb. xiii. 4.

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." 1 Peter iii. 1-6.

It will be seen from these Scriptures that the husband must restrain all bitterness, and the wife by her meekness, prudence and economy win the husband. Many think it strange that the children of professors of religion are frequently irreligious. In the majority of cases it will be found that the father and mother failed to live after God's Word, and the children saw nothing in their parents which commended religion to them.

FATHER AND MOTHER.

"Fathers, provoke not your children to anger, lest they be discouraged." Col. iii. 21. God said of Eli, "For I have told him that I will judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."

It is the religious duty of fathers to restrain their children. The mother should unite with the father in all

that the Word of God requires, and thus by a conscientious adherence to Bible teaching, train up their children in the nurture and admonition of the Lord. The first thing that every pious parent should do is to take the new-born babe, and in solemn prayer dedicate it to God, and ask him to so control the heart of the child as to regenerate him as soon as he can understand his responsibility to God. Much of the bad character of many Churches can be traced to the want of faithful adherence on the part of husband and wife, father and mother, to Bible teaching.

DIVORCE.

The greatest blot upon American civilization is the ease with which a divorce can be obtained in many of the States of the United States. Baptist Churches, in many instances yielding to public opinion in such States, become exceedingly loose in their discipline on this subject. The law of Christ ought to be supreme with every Baptist, under whatever government he may live. That law is very clearly stated by Christ himself, "And the Pharisees came to him and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife. And they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore

God hath joined together, let no man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Mark x. 2-12. "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away doth commit adultery." Matt. xix. 9.

"It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Matt. v. 32.

"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." 1 Cor. vii. 10, 11.

The law, as laid down by Jesus, and afterwards by Paul, is clear. Every Church ought to execute this law, so as not to allow its members to violate it, even in States where divorces are granted for causes other than fornication. A faithful compliance with the law of Jesus on this subject would do more to introduce love and affection in a household, and to purify society, than any legal enactment could possibly accomplish.

It is possible that two persons may be united whose temperament is such as to make it exceedingly disagree-

able to remain together, so that it may be necessary to "depart," but let them remain unmarried or be reconciled.

Some Baptists maintain that there is *no cause* which can justify a divorce, so as to allow the parties to marry while both are living. It will be observed that Jesus, on two occasions, said, "except it be for fornication." The true principle of interpretation is this: Where a law is promulgated and reported by several persons, by some without and by others with an exception, those reports which contain the exception most fully express the intention of the lawmaker.

Duties belonging to other relations in life are discussed in chapters that follow this under their appropriate heading.

CHAPTER XXVII.

EVIDENCES OF DISCIPLESHIP.

Many Church members are in great perplexity and doubt as to the genuineness of their conversion. They are frequently tempted to ask the Church to exclude them from her fellowship. This is often brought about by the commission of some sin; the mind becomes darkened, and the heart desponding. The tests of true discipleship are abundant. "By this shall all men know that ye are my disciples, if ye have love one to another. John xiii. 35. "Ye are my friends, if ye do whatsoever I command you." John xv. 14. "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him." 1 John v. 1. "By this ye may know that ye have passed from death unto life, because ye love the brethren." "If any man be in Christ, he is a new creature." 2 Cor. v. 17.

Let anyone in doubt as to whether he is a child of God or no, ask himself if he is willing to abandon all hold upon Christ, and give himself up to worldly joys, never to be classed with his disciples. If he finds way down in his heart a longing desire to be like Christ, he should at once take courage "to come boldly to the throne of grace, where he may find grace to help him in his time of need." Jesus never thrusts from him any soul that would seek his face. Young Christians are often brought to this extremity by a want of watchfulness, when the devil, the

great adversary of souls, taking advantage of their perplexity, persuades them that they have made a mistake, and frequently yielding to temptations, they give up for a time their hope, and try to drown their convictions of conscience by rushing headlong into sin in all its forms. But if God has wrought a thorough change in the heart, the soul will not be satisfied with the pleasures of sin, and after many bitter experiences will be brought back to a full consecration to God and his service, when there will be the full experience of "joy unspeakable and full of glory." Though God may make your very sin the instrument of your recovery, as he did in the case of David and Peter, yet the disgrace is there, and the bitter tears the penalty, and sorrow for the time lost in the service of the best of Fathers! Every young disciple ought immediately after his baptism read the account of Christ's baptism, and what immediately followed. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Matt. iv. 1. He will find that Jesus met every temptation with the Scripture, and in no instance did the devil overcome him, but left Jesus, and "behold, angels came and ministered unto him." Matt. iv. 11.

The devil will be sure to tempt after baptism, by which the Christian puts on Christ. In order to be able to meet the temptation successfully, let the Christian store his mind with Bible truths, which are always the most potent armour against the wiles of the devil. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." 1 Peter ii. 1-3.

CHAPTER XXVIII.

SIN AGAINST THE HOLY GHOST.

This seems the most natural place to discuss this sin, which has given so many Christians great distress.

Let us first give the Bible definition of this sin. Jesus said, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the BLASPHEMY AGAINST THE HOLY GHOST shall not be forgiven unto men. Whosoever speaketh against the HOLY GHOST, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii. 31, 32. Luke xii. 10.

We are taught all through the Scriptures that the work of the Holy Ghost is to take the things of Christ and show them unto us. That He convinces of sin. That He changes the heart and makes men "gladly receive the Word," as He did on the day of Pentecost. To blaspheme Him, therefore, is to drive off the very power that brings the soul to a saving knowledge of Christ.

When this is done men not wishing to retain God in their knowledge are given over to strong delusion, that they should believe a lie ; that they all might be damned, who believed not the truth." 2 Thes. ii. 11.

When a Christian gets into darkness, and has a consciousness that he has sinned against God, and becomes anxious about his condition, the devil frequently persuades him that he has committed the unpardonable sin. This fear throws him in great distress, and it frequently

verges on despair. To all such, let us remark that it is certain that they have not committed that sin. Remember, if a dead sinner is ever moved to feel any concern about his soul, it is the work of the Holy Ghost. The fact that he feels deep concern is the best evidence that the Holy Ghost is at work in his heart.

Be assured that Jesus stands ready to receive any one as soon as he goes to Him with his trouble. The man who has committed this sin is perfectly indifferent, and cannot be aroused to a sense of his danger.

CHAPTER XXIX.

FAITH.

As faith lies at the foundation of Christian character, and the Bible statements are so often misinterpreted, even by Christians, it is proper to devote a special chapter to this subject. In the Christian religion there is a divine side and a human side. Paul presents the divine side of Faith, while James presents the human side. Many Christians dwell on the divine side to the exclusion of the human side, while many dwell upon the human side to the exclusion of the divine. The first always quote from Paul, while the second quote from James. Many suppose that the two are at variance and cannot be reconciled. Let us first look at faith from Paul's standpoint. He is looking at God's sovereignty and man's spiritual imbecility. He would impress all with the fact that "salvation is of the Lord," that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. ii. 8.

"Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. iii. 28.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 5.

"Even as Abraham believed God, and it was accounted to him for righteousness." Gal. iii. 6.

"But without faith it is impossible to please Him, for

he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

Now turn to the human side. Let us take St. James' standpoint. He is discussing the practical exhibition of faith when he says: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say thou hast faith, and I have works; shew me thy faith without thy works, and I will show my faith BY MY WORKS. Thou believest that there is one God, thou doest well; the devils also believe, and tremble. But wilt thou know, O! vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then *how* that by works a man is justified, and not by faith only." James ii. 14-24.

"For as the body without the spirit is dead, so faith without works is dead also." (26 verse.)

It will be observed that James was condemning that class who had simply the faith that devils had, and insisted that true faith was the spirit which animated the living body. Paul says, "Do we then make void the law

through faith? God forbid: Yea, we establish the law." Rom. iii. 31.

Those who look at faith from the divine standpoint alone can see no place for good works; while those who look at it from the human standpoint alone can see no place for a divine, special providence. But if we view it from both standpoints we will find a beautiful harmony between St. Paul's and St. James' account of faith; and thank God that He has given us so complete a view of this all-important doctrine of the Bible. Jesus sums up *both* views in his answer to the scribes, who asked, "What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom He hath sent." John vi. 28, 29.

By this we understand Jesus to say that faith in him is the *working* principle from which all good works proceed.

CHAPTER XXX.

HUMILITY.

"Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem the other better than themselves." Phil. ii. 3. "Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace unto the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you." 1 Peter v. 5-7.

"God resisteth the proud, but giveth grace unto the humble." James iv. 6.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. xviii. 4.

Every Christian who looks into his own heart, and compares his life with the standard of God's Word, will see why he ought to be humble. Nothing so mars the Christian character or lessens his influence for good as a want of this cardinal virtue.

CHAPTER XXXI.

HOLINESS.

As faith and humility are prime elements in holiness, its discussion will properly come in at this place. The Scriptures are very rich in notices of this quality in the Christian. I will only copy a few of the most striking passages.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii. 14.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1.

"For God hath not called us unto uncleanness, but unto holiness." 1 Thes. iv. 7.

"For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." Rom. vi. 19-22.

"But as he which hath called you is holy, be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy." 1 Peter i. 15, 16.

These quotations contain the command to be holy. Let us now turn to some passages which give the true groundwork of holiness.

"According as he hath chosen us in him before the foundation of the world, that we should be HOLY and without blame before him in love. Having predestin.

ated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the BELOVED." Eph. i. 4-6. "And that ye put on the new man, which after God is created in righteousness and true holiness" Ephe. iv. 24. "Why look ye so earnestly on us, as though by our own power or HOLINESS we had made this man to walk." Acts iii. 12. Heb. ii. 11.

Holiness is so nearly allied to sanctification that both will be treated under one head.

"Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience, and sprinkling of the blood of Jesus Christ." 1 Peter i. 2. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. x. 10. "For by one offering he hath perfected forever them that are sanctified." Heb. x. 14. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man PERFECT in CHRIST JESUS." Col. i. 26-28. "And ye are complete in him; which is the head of all principality and power." Col. ii. 10.

It will be clearly seen from these Scriptures that whatever holiness or sanctification any Christian may have, he derives it directly through Christ. That the highest state of sanctification is found in the man who has the *least*

confidence in himself, and the strongest faith in Jesus, in whom alone we are "complete."

Paul says of Jesus, "Who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption." 1 Cor. i. 30.

If then all the sanctification and holiness which a Christian has comes from his Saviour, he ought of all men to be most humble and modest when speaking on this subject. The Bible gives account of two men who were so holy that God took them directly to heaven without passing through death. Of the first, Enoch, very little is said. "And Enoch walked with God, and he was not; for God took him." Gen. v. 24. Just before this declaration it is stated that he "walked with God three hundred years after he begat Methusaleh." (22 verse). Again it is said in Hebrews, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." Heb. xi. 5

This is all the history of a man whose character was so perfect that he was translated after three hundred years walking with God. He was himself the most taciturn man of whom we have any account. If he said one word about his holiness, it is not recorded. The other instance was Elijah, who was at one time in a very desponding mood, but nowhere spoke of his peculiar holiness. So anxious was he to be reserved on this subject that he tried to elude Elisha, his most intimate friend and associate, so that he might not see him when he ascended in the fiery chariot. St. Paul was taken to the third heaven, and heard things that it was not lawful for

him to repeat, and kept the fact to himself for fourteen years, and then alluded to it in such a modest way as to leave us to guess that he was the man whom he "knew fourteen years" before that time.

CHAPTER XXXII.

GROWTH IN GRACE.

When a Christian is first regenerated, by which he enters the spiritual kingdom of God, like the man who had his eyes suddenly opened, he "sees men as trees walking." He is a babe in Christ and needs "the sincere milk of the word, that he may grow thereby." 1 Peter ii. 2.

"Besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." 2 Peter i. 5-9.

Again Paul says, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom

we have redemption through his blood, even the forgiveness of sins." Col. i. 10-14.

John says, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John v. 4.

These Scriptures plainly indicate that every Christian ought to make progress in the divine life, "adding" constantly some quality which will make him more and more like his blessed Saviour, who is infinite in his perfection, and therefore the Christian's growth will be infinite in its progress, like a peculiar line in Mathematics, known as an asymptote, which constantly approaches a certain curve, but never touches it except at an infinite distance. It is sad to see so many Baptists who claim to have been made new creatures in Christ, and have put on Christ in baptism, making no progress in the life of Christ on earth.

Many who have been members of the Church for forty or fifty years are just as irritable, just as impatient, just as worldly, just as covetous, just as uncharitable, if not more so, than at the beginning. No wonder that men of the world have a poor opinion of the Christian religion, when they see those who profess to be governed by its holy precepts so little like Christ in their character and spirit. Paul says, "If any man have not the spirit of Christ he is none of his." Rom. viii. 9.

CHAPTER XXXIII.

SEARCHING THE SCRIPTURES.

If it be asked how can the fundamental virtues and graces, already discussed, be most effectually improved? I reply, by "hiding God's word in your heart that you may not sin against him." Ps. cxix. 11.

Paul says of the Bereans, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and SEARCHED THE SCRIPTURES DAILY, whether those things were so: therefore many of them believed; also of honorable women which were Greeks, and of men, not a few." Acts xvii. 11, 12. It will be observed that Paul says it is a "noble" work to "search the Scriptures daily." How many Baptists are there, who can read, and who have one or more Bibles in their houses, that scarcely ever read them? Sometimes they take up the Bible and read it on the Sabbath until they drop off to sleep. This is not doing the work *nobly*. No wonder that such Baptists do not grow in grace, and that many of them do not believe in the doctrine of growth in grace. Many Christians do, however, make it a rule to read the Bible through once every year. This method of reading frequently degenerates into a mere form, and a chapter or two are frequently read in a hurry to comply with a vow, or rule, made with reference to this thing. This is not "searching the Scriptures." The best method of reading the Scriptures is to read with a concordance, or reference

Bible, making the Bible explain itself. The majority of Christians are too dependent upon commentaries; when they strike a text they do not understand, they fly at once to a commentary, thus destroying in themselves the independent thought which all Christians, as the freedmen of the Lord, ought to have and exercise in a matter where each one is personally responsible directly to God. As no one can answer for the errors and sins of another, all Christians should search the Scriptures for themselves. That portion of the word of God which relates to our personal responsibility is so plain that Isaiah prophesied of it: "And a highway shall be there, and a way, and it shall be called THE WAY OF HOLINESS; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though FOOLS, shall not err therein." Isaiah xxxv. 8. There are mysteries and things "hard to be understood," which it takes learned men to fully explain. But the plan of salvation through faith in the Lord Jesus, and the practical duties growing out of that faith, are so plainly and simply stated in the Bible, that any person capable of exercising faith in Christ can, for himself, decide what the Bible teaches without the intervention of priest, or any one else; for God says, by the mouth of Paul, "So then every one of us shall give account of HIMSELF to God." Rom. xiv. 12. This is a responsibility that no human being can turn over to another. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John v. 39.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. xix. 7.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James i. 25.

Paul says to Timothy, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 15--17.

There is a kind of sickly sentimentality which has sprung up among some Baptists, who hold that we ought to keep doctrine in the background, lest we offend those Christians who differ from us. The very first thing mentioned by the apostle, for which "all scripture is profitable," is "*doctrine*." No teaching of the Scriptures ought to be rejected because we do not understand it, or because it appears to be inconsistent with other Scriptures. If the doctrine is clearly stated, however contrary to our pre-conceived notions, it should be accepted; like Abraham, we should not "stagger through unbelief." What could be more inconsistent with the former promise that all the nations of the earth should be blessed in Isaac, than the command to slay him in sacrifice? Yet Abraham did not hesitate to obey, "accounting that God was able to raise Isaac from the dead." It was this act that gave Abraham the title of the "friend of God," and "the father of the faithful." There is here no room for sentimentality. The only safe rule is a rigid adherence

to the plain teaching of Scripture. "Let God be true, and every man a liar." Rom. iii. 4.

"Ye shall not add unto the word which I command you; neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. iv. 2.

"Whatsoever thing I command you, observe to do it: thou shalt not add thereto, or diminish from it." Deut. vii. 32.

"Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx. 6.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 19.

CHAPTER XXXIV.

UNITY OF BRETHREN.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment." 1 Cor. i. 10.

"Be of one mind, live in peace." 2 Cor. xiii. 11.

"Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." Phil. ii. 2.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. cxxxiii. 1.

"With all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. iv. 2, 3.

"Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 13.

In Jesus' wonderful prayer for his disciples we find this passage, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me, that the love where with thou hast loved me may be in them, and I in them." John xvii. 20, 21-26.

We see from these passages from the Word of God, that it is His will that all who "believe on him" may be one. Not only that they should all be one in love, but that they "all speak the same thing, be of the same mind, and the same judgment."

"Can two walk together except they be agreed?" Amos iii. 3.

All believers in Christ, who have the faith that purifies the heart, will be saved in heaven, though they may differ very widely in their understanding of God's Word. But none can walk *together* "except they be agreed." The true spirit of God's word is to labor to the end that all may be of the "same mind, and the same judgment."

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Mark ix. 38-40.

Many Christians, whose lives show that they are striving to honor Christ, and are "zealous of good works," followeth not us; Christ tells us not to forbid them. Apollos, though an "eloquent man and mighty in the scriptures," needed to be taught the "way of the Lord more perfectly." Acts xviii. 24-26.

Paul was glad that the gospel was preached, "whether in pretence or in truth." Phil. i. 15-19.

Let us not hinder the gospel by wrangling with those "who followeth not with us." Luke ix. 49.

But unite as far as we agree with those who are on the part of Jesus.

Public discussions on points of difference among Christians scarcely ever result in convincing either side, but almost invariably beget hostile feeling. Each party feels that he has a creed to sustain, and is not in a state of mind to weigh with fairness the opposing arguments.

No truth of God's word ought to be covered over and passed by without due consideration, for fear of wounding the feelings of anyone present. Whatever a Christian believes the word of God teaches, let him speak the "truth in love," *just as he believes it*, without attacking any who may hold to a contrary interpretation. Such preaching, by an honest, sincere man, never offends any honest, sincere man who differs with him; nor does it break the union of sympathy and love which always exists among those who bear the image of Christ. If all Christians would present God's truth in this way, and in this spirit, that union and oneness for which Jesus prayed would soon be brought about and Christ's will be accomplished.

CHAPTER XXXV.

FORGIVENESS.

Jesus, in the memorable Sermon on the Mount, says: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. vi. 14, 15.

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Luke xvii. 3, 4.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep" Acts. vii. 59, 60. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. xii. 19-21. The subject of forgiveness is so clearly set forth in these Scriptures that it would seem unnecessary to say one word.

If the religion of Jesus were to be judged by the manner and spirit in which these commands are obeyed, the

verdict would be that very few deserve to be called Christians. Many members of the same Church entertain hostile feelings for each other for years, even to the degree that they never speak. Our Churches are very negligent in their discipline in this particular. In every instance of this kind the Church ought to insist on the method which Jesus lays down in the eighteenth chapter of Matthew. If both parties refuse, let both be unto the Church as "heathen men and publicans." When Jesus announced the principle of forgiveness, the disciples said, "Lord, increase our faith." There is no greater trial to faith than the forgiveness of injuries. Constant and earnest prayer is the surest way to meet the trial of our faith.

CHAPTER XXXVI.

TONGUE.

There is not a more fruitful source of sin than the tongue. "He that offendeth not in word, the same is a perfect man." Jesus says, "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii. 35-37.

James says, "And the tongue is a fire, a WORLD of iniquity: so is the tongue among our members, that it defileth the WHOLE body, and setteth on fire the course of nature; and it is set on fire of HELL." James iii. 6. (Read the whole chapter.)

Solomon says, "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof." Prov. xviii. 21.

The majority of Church disturbances can be traced to unruly tongues. Duels, in which men shoot each other, family troubles and wreck of all peace and quiet, are its common work. Surely, a Christian, who professes to be the disciple of Him who is "the Prince of Peace," will endeavor not to "speak unadvisedly with his lips."

One rule, if rigidly adhered to, would cure nearly all

the deadly evil of the tongue: That is, never repeat words you hear if they will *probably* stir up anger. The tale-bearer is the most mischievous person in any neighborhood. He it is that "separateth chief friends." No Christian ought ever to say behind a person's back what he would not properly say before his face. If the tongue was brought under the control of these two rules, then might we look for the answer to the prayer that the "wickedness of the wicked might come to an end." Treasure up the apostolic rule, "Speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Titus iii. 2.

There is another bad use of the tongue, which shows itself in obscene language: "Put off . . . filthy communication out of your mouth." Col. iii. 8.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. iv. 29.

"Evil communications corrupt good manners." 1 Cor. xv. 33.

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Eph. v. 4.

Christians often violate these Scriptures to the injury of their Christian reputation, and to "pure and undefiled religion." Nothing so refines Christian character as chaste conversation.

Another bad use of the tongue is the utterance of profane words. While no Christian, who has any character for piety, would use profane language, yet such often offend in this particular by the repetition of profane oaths, in telling stories where frequently the oath is the

most laughable part of the joke. The temptation is so great that ministers of the gospel pronounce profane words in telling jokes with such gusto as to impress those who hear that he sees no harm in profanity. Ministers in the pulpit often use the name of God in its different forms in such connections as to border on profanity, and even blasphemy. Jesus said, "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Matt. v. 37.

All expletives are dangerous, and according to words of Jesus ought to be avoided. While the bad use of the tongue is an unmitigated evil, yet, "The tongue of the just is as choice silver." Prov. x. 20. "A word fitly spoken is like apples of gold in pictures of silver." Prov. xxv. 11. "A soft answer turneth away wrath." Prov. xv. 1. If the Christian would use his tongue aright, he might with it minister comfort and consolation to the distressed and disconsolate.

"He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter iii. 10.

CHAPTER XXXVII.


TRIBULATION.

“Man is born unto trouble, as the sparks fly upward.” Job v. 7. The greatest example of an afflicted man of God is found in Job, “A perfect and upright man and one that feared God and eschewed evil.” For purposes best known to God, He allowed the devil to afflict him as no other man was ever afflicted. When the heaviest stroke came, “Then Job arose and rent his mantle, and shaved his head, and fell down upon the ground, and worshippd, And said, Naked came I out of my mother’s womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly.” Job i. 20-22. “Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. . . . Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” Heb. xii. 5-11.

"Affliction cometh not forth of the dust, neither doth trouble spring out of the ground." Job v. 6.

"But be thou partakers of the afflictions of the gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1-9. Many Christians think that when affliction comes upon them that it is sent as a punishment for some sin committed. The Scriptures which I have quoted show that God frequently sends afflictions upon "perfect and upright men," and they are used by him for the cultivation of Christian graces.

No matter what befalls us in life, even things which are usually termed accidental, let us never lose sight of the fact that God's hand is in all the occurrences of life. "Not a sparrow falleth without him." In every one of these troubles, however small, let us feel that our Father is directing it all, and bear these afflictions with patience, out of which will grow "experience and hope." Rom. v. 4 6; 1 Peter iv. 14-16; Ps. cxix. 67-75; Prov. 3. 12.



CHAPTER XXXVIII.

PATIENCE.

“For ye have need of patience, that, after ye have done the will of God, ye might secure the promise.” Heb. x. 36.

“Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” James i. 4.

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” James v. 8.

“Knowing that tribulation worketh PATIENCE: And patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.” Rom. v. 4, 5.

“Be patient towards all men.” 1 Thes. v. 14.

“In your patience possess ye your souls.” Luke xxi. 19. (Examine Luke viii. 15; Rom. viii. 25; Col. i. 11; 1 Tim. vi. 11.)

Although the Bible is rich in its teachings on this Christian grace, very few Christians cultivate this virtue so as to let “all who behold them take knowledge of them that they have been with Jesus.” Religion is very often brought into contempt by the impatient conduct of professing Christians, who stand high among the disciples of “the meek and lowly Jesus.”

The evil of impatience is seen most frequently at home in our every-day life, when we are met by constantly oc-

curing petty annoyances. It is here that children learn to contemn religion as it is illustrated by their parents.

Young Christians ought to begin at once to let patience have her perfect work. It will save them from many an heart pang. If this grace is neglected in the early life of a Christian, he will find himself growing more peevish and fretful as he advances in years; whereas, his last days ought to be his best days, and he become riper for Heaven.

CHAPTER XXXIX.

CONFORMITY TO THE WORLD.

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” Rom. xii. 2.

“Let us go forth therefore unto him without the camp, bearing his reproach, for here have we no continuing city, but we seek one to come.” Heb. xiii. 13, 14.

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.” 1 John ii. 15-17.

There are a great many things done by worldly and godless people, in which professing Christians unite, such as dancing, card playing, horse racing, theatre-going, etc. There are principles involved in dancing which ought to decide its sinfulness. The mere act of keeping time to music, of itself, may not be sinful. But when the two sexes unite in the dance so as to bring their persons in close contact, the inevitable result is to excite animal passions, which lead to impure thoughts, and possibly to impure conduct. This sort of dancing ought

to be condemned by all churches which believe that Christians are "strangers and pilgrims, who should abstain from fleshly lusts which war against the soul." 1 Peter ii. 11. True Christians are "obedient children, not fashioning themselves according to former lusts in their ignorance." 1 Peter i. 14.

On all questions where the Scriptures give no specific direction, every true Christian will be governed by the general principles laid down in the Word of God. Whenever he has doubts as to the propriety of anything, he should abstain from it, thus giving his conscience the benefit of his doubt. This is the only safe rule.

Those professing Christians who are fond of such amusements say the Bible does not forbid them, and therefore there is no harm in their enjoyment. A Church has no right to make a specific rule where the Bible does not clearly state the rule, or principles underlying the rule. But where the Bible lays down a principle as clearly as "conformity to the world" is laid down above, every Church has a right to decide when one of its members gives indubitable evidence that "he loves the world, and that the love of the Father is not in him." It is a fact that all observant persons must have noticed that those members who are fond of all, or any one of these amusements above named, are generally negligent of their Church duties. No professing Christians, who find great pleasure in these things, take any pleasure in a prayer-meeting, or in any active exercise of Christian graces.

They will very surely "forsake the assembling themselves together" in obedience to God's command, and neglect other plainly defined duties. The members of the

Church, whose duty it is to watch over each other, should try in all the ways enjoined in the Bible to reclaim such members, and if, after friendly admonitions, they still persist in such conformity as to result in neglect of Church duties, they (the erring members) should become proper subjects of Church discipline. It is a Christian duty to "abstain from all appearance of evil." 1 Thes. v. 22.

This Scripture, if obeyed, would keep every Christian from entering a drinking saloon, gambling den, dance room, or any place where worldly people would be surprised to see him. Whenever a professing Christian is frequently found in company with those who are not in the habit of attending places of worship, he is in the path of the backslider. He will first quit attending prayer-meetings (if he has been in the habit of attending), then he will begin coming late to Church service on Sunday, and taking his seat a little further back. Then he will not come at all. Read the first Psalm, where the gradation in falling away is sharply shown.

CHAPTER XL.

HONESTY.

"Providing for honest things, not only in the sight of the Lord, but also in the sight of men. 2 Cor. viii. 21. "That no man go beyond and defraud his brother in any matter : because that the Lord is the avenger of all such, as we also have forewarned you and testified." 1 Thes. iv. 6. "That ye may walk honestly towards them that are without." 1 Thes. iv. 12.

Many professing Christians hold that so long as they deal with one another in such a way that the law cannot deal with them as dishonest, they have complied with the requisitions of the gospel. The true spirit of the gospel embraces the largest liberality towards brethren. "Let no man seek his own, but every man another's wealth." 1 Cor. x. 24.

"Look not every man on his own things, but every man on the things of others." Phil. ii. 4.

A man can frequently take advantage of a brother's necessity and compel him to give more than the thing is worth ; while man's *law* would not punish him for this act, he violates the law of God that requires him to consider his brother's wealth as well as his own, and to love his neighbor as himself. Instances have been known of men borrowing money of a widow and in a few weeks going into bankruptcy. If a man borrows when he knows there is no probability of paying back, he com-

mits such a fraud as should sever his connection with the Church to which he belongs. Very great scandal has been brought on the cause of Christ by members of a Church being held in fellowship who have been guilty of this class of frauds.

“The wicked borroweth and payeth not again.” Ps. xxxvii. 21.

CHAPTER XLI.

DEBT.

"Owe no man anything, but to love one another."
Rom. xiii. 8.

"Render therefore to all their dues." Rom. xiii. 7.

Debt is a great temptation to dishonesty. Many expedients are often resorted to in order to be relieved from the payment; such as taking homesteads, making over property to the wife and children after the debt has been contracted, going into bankruptcy, etc.

Particularly is it unfortunate for a preacher to be in debt. He is often unable to pay when he desires sincerely to do so.

The creditor is not usually very charitable in his judgment or remarks. Many a pastor has lost his power and influence in community from being in debt. This is not always his fault. He contracts debts upon promises that he will be paid a certain salary. If the salary is not paid, the sin lies at the door of those members who fail to pay their subscriptions to pastor's salary. It is a great shame and sin in any member of a Church to promise to pay a certain amount to a pastor, and then fail to fulfill the obligation, when it is in his power to do it. Our duty to pay what we promise to God's cause is paramount to every other obligation. God requires the "*first fruits of all thine increase.*"

CHAPTER XLII.

INDUSTRY.

"Not SLOTHFUL in business." Rom. xii. 11.

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Prov. xxii. 29.

"And labour, working with our own hands." 1 Cor. iv. 12.

"Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. iv. 28. 1 Thes. iv. 11.

"For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." 2 Thes. iii. 11, 12.

These Scriptures require industry in our business. I have already called attention to many passages requiring activity and labor in God's spiritual kingdom—"the vineyard of the Lord."

A lazy Christian is a disgrace to his profession. God will not hold him guiltless.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8.

Many professing Christians quote this passage as an

excuse for neglecting the "assembling themselves together" for worship and prayer. God never intends that one duty should supplant another. A man whose heart is in the spiritual service of God will always be "glad when they say, let us go up to the house of the Lord." He will always arrange his work so that he can attend all meetings without injury to his business.

CHAPTER XLIII.

HOSPITALITY.

"Use hospitality one to another without grudging." 1 Peter iv. 9.

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. xiii. 2.

"Distributing to the necessity of saints; given to hospitality." Rom. xii. 13.

A bishop "must be given to hospitality." 1 Tim. iii. 2.

A bishop must also be "a lover of hospitality." Titus i. 8.

Many professing Christians utterly ignore this teaching of the Holy Scriptures. If, in the providence of God, a weary brother in his journey should call for entertainment for a night, he should not be rudely told, "No (when there may be abundance of room in the house, and an abundant supply of provisions, both for himself and horse), simply because he may have a rough exterior.

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. xiii. 2.

Brethren who live in the country are much more "given to hospitality" than those living in towns. To most of these it is a great pleasure to entertain a brother. On the other hand, should a professing Christian use his profession as a passport to another's hospitality, when he has abundant means himself, and when out on his own business, simply to save a hotel bill, he ought not to be

permitted to thus prostitute the pure and simple religion of Jesus. At Baptist associations brethren are generally profuse in their hospitality. If they were as prompt in discharging the other duties of Christians, they would deserve the highest commendation.

CHAPTER XLIV.

COURTESY.

"Love as brethren ; be pitiful, be courteous." 1 Peter iii. 8.

"Be kindly affectioned one to another, with brotherly love ; in honour preferring one another." Rom. xii. 10.

"But in lowliness of mind let each esteem other better than themselves." Phil. ii. 3.

"Rebuke not an elder, but entreat him as a father ; and the younger men as brethren ; the elder women as mothers ; the younger as sisters, with all purity." 1 Tim. v. 1.

"And the servant of the Lord must not strive ; but be gentle unto all men." 2 Tim. ii. 24.

"To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." Titus iii. 2.

In all these quotations the word GENTLE occurs several times. From this word *gentlemen* is derived. In short, every Christian man ought to be a gentleman. Of course, all of these Christ-like qualities apply to women as well as men. These injunctions of the Scripture require the Christian to be deferentially polite in all his intercourse, especially to those of the household of faith. At associations, many occasions present themselves for the exercise of this grace. Often brethren offer the hospitality of their homes, who are not able to furnish the conveniences and comforts to which one has been accus-

tomed. True Christian courtesy will be shown by "eating such things as they set before you" (Luke x. 8) in such a way as to make the householders feel easy in their hospitality. Here it is where the scriptural injunction to "condescend to men of low estate" may be acted out with true Christian courtesy.

CHAPTER XLV.

WEAK BRETHREN.

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgeth another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. xiv. 1-5.

"Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean in itself: but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. . . . It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. . . . And he that DOUBTETH is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Rom. xiv. 13-23. "We then that are strong ought to

bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me." Rom. xv. 1-3.

"But meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. viii. 8-13.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi. 1, 2.

Governed by the principles involved in these Scriptures, a Christian who desires to please God will submit to many inconveniences, and deny himself many indulgences, rather than wound the weak conscience of his brother, or do any act which would likely lead a weak brother into sin.

Many Christians make it a conscientious duty to do things not commanded, from mistaken view of God's

Word. They are generally men of ardent temperament, who take up an idea that a certain thing is sinful, where the Word of God is silent : such, for instance, as the use of tobacco ; such men become finally fanatical. The tendency among those Christians who see no harm in the custom, whatever it may be, is to thrust off such with contempt.

The principle so clearly laid down by St. Paul in the Scriptures quoted lies at the foundation of all true temperance movements. Let all Christians ponder and act in the spirit of these words of revelation, and very much of the evils of intemperance will be banished from the world and the Churches be greatly purified.

Nearly every Church has one or more "cranks"—men whose heads are not well balanced. It often happens that these brethren are kind and loving when you touch their hearts, but no argument can reach their brains. Great forbearance ought to be exercised towards them. So long as they do not refuse to hear the Church, they should be treated with great kindness and forbearance.

CHAPTER XLVI.

DRUNKENNESS.

As it is a favorite charge against Baptists that they are fond of liquors or intoxicating drinks, I give some of the Scriptures warning Christians against these drinks :

"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also,

that thou mayest look on their nakedness; the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." Habakkuk ii. 15, 16.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harps, and the viol, the tabret, and pipe, and wine, are in their feast: but they regard not the work of the Lord, neither consider the operation of his hands." . . . "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him." Isa v. 11, 12. . . . 22, 23.

"But and if that one servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth," Matt. xxiv. 48-51.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke xxi. 34.

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. xiii. 13, 14.

"And every man that striveth for the mastery is tem-

perate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. ix. 25.

"For they that sleep sleep in the night; and they that are drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation." 1 Thes. v. 7, 8.

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii. 12, 13.

"Add to knowledge, temperance; and to temperance, patience." 2 Peter i. 6.

"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." 1 Cor. vi. 10.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revelings and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. v. 19-21.

"And be not drunk with wine, but be filled with the Spirit." Eph. v. 18.

"It is not for kings, O, Lemuel, it is not for kings to drink wine; nor for princes strong drink, lest they drink and forget the law and pervert the judgment of any of the afflicted." Prov. xxxi. 4, 5.

"Woe to the crown of pride, to the drunkards of

Ephraim, whose glorious beauty is fading flowers, which are on the head of the fat valleys of them that are overcome with wine. The crown of pride, the drunkards of Ephraim shall be trodden under foot. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Isa. xxviii. 1-7.

"Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." Lev. x. 9.

"Neither shall any priest drink wine when they enter into the inner court." Ezek. xlv. 21.

The Scriptures above quoted contain the prohibition on the use of intoxicating drinks. Let us turn to a few giving the evil effects or results of drinking.

"For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags. Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." Prov. xxiii. 25, 29-32.

It should be observed that drunkenness is classed with the most "debasing fruits of the flesh." And remember that the Bible declares that "no drunkard shall enter into the kingdom of heaven." The testimony of Scripture, as well as the observation of all men, agree that

those who contract the habit of drinking are in great danger of becoming drunkards; that the excessive use of intoxicating drinks develop the worst passions of the human heart. Notwithstanding all this, many professing Baptists throw their influence in favor of the traffic in these liquors, and even engage themselves in the manufacture and sale of it. No church ought to hold in fellowship a man who retails intoxicating liquors by the drink. He is the man upon whom the first Scriptures declare a "woe" shall rest. A man upon whom God pronounces a "woe" ought not to be retained in fellowship by one of God's Churches.

CHAPTER XLVII.

MODERATION.

"Let your moderation be known unto all men." Phil. iv. 5.

Many Christians "cause their way to be evil spoken of" by their excesses. Sometimes they are urged on by a "zeal without knowledge," and repel those whom they would persuade. Some become, at times, very much excited on the subject of religion, when they say and do unreasonable and unscriptural things.

Of course, in the nature of the case, there must be a reaction, when they are as much below the mark of true piety as they were above it for the first instance. This Christian duty ought to be exhibited on all occasions in presence of "all men." Immoderate eating and drink-

ing, * immoderate sleeping, immoderate labor, immoderate amusement, immoderate talk, immoderate use of anything that may, in itself, be allowable is a violation of this precept cited above. This Christian virtue is of great value to all those Christians whom Providence has called into public life. Politicians are particularly liable to transgress this divine injunction. It is one of the highest among Christian attainments to act with moderation in a political campaign.

Very few Christian statesmen have emerged from the arena of politics without the "smell of fire upon their garments." Brethren, whose lot is cast among the politicians of the country, need constant watchfulness and prayer on their own part, and should have the sympathy and prayers of their brethren that they may not bring disgrace upon their "high calling."

CHAPTER XLVIII.

CHRISTIAN DUTY TO GOVERNMENT.

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore that resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Wilt thou

*Many Christians destroy their efficiency and shorten their lives by eating and drinking immoderately those things which it may be proper and right for them to eat and drink in moderation.

then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." Rom. xiii. 1-5.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus iii. 1.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God." 1 Peter ii. 13-16.

In that memorable sermon on the mount we find the first allusion to the law of the land, Matt. v. 38-40, "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also; And if any man will *sue* thee at *the law*, and take away thy coat, let him have thy cloak also." It is worthy of notice that this first allusion to the political power of the country was to a court of justice, where politics has as little influence as in any department of government. And yet his teaching is, that as Christians, men should keep aloof from the strife nec-

essary to obtain their rights by course of law. Better give up the "cloak" if the "coat" is taken. It must not be inferred that the Saviour intended here to settle the question of civil rights of a Christian man as a citizen. But it certainly does fix the principle that Christians, as *Christians*, should not be contentious, even in questions settled by courts of law. The next utterance on the subject is found in Matt. x. 18-21, "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." It will be observed that the Saviour takes another step, and speaks now of "governors and kings." What could more perfectly describe the complete and entire separation between Christianity and politics than the directions here given by the "King of kings?" Do not so much as reflect upon what sort of defense you will make when arraigned. Do not take time to fix up a speech. What it may be necessary for you to say, I will give it to you in the hour of need. Let the action of men in authority, "governors and kings," give you no concern.

The next thing recorded of the conduct of the Saviour toward the ruling power is found in Matt. xiv. 3-14, "For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. But when they would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday

was kept, the daughter of Herodias danced before them, and pleased Herod. "Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in prison. And the head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus. When Jesus heard of it, he *departed* thence by ship into a desert place apart."

Although it was "by Him that kings rule," He said nothing and did nothing, which in any way interfered with this act of the ruling power, wicked as it was. His conduct in this instance clearly teaches that his "kingdom is not of this world," and should not, in the least degree, be complicated with human government.

Again, Matt. xvii. 24-27, "And when they were come to Capernaum, they that received tribute money came to Peter, and said, doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith to him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee."

In this transaction an unjust claim was made by the officer of the government upon Jesus and His disciples. There is not the least intimation that He intended to change or give direction in matters of government. On the other hand, he submitted without formal protest to the demands of the government, though he had to perform a miracle to do it. The principle was thus established, that it is better for Christians to submit to even an unjust or illegal requirement of government than to offend them. This instance of non-action affords a clear intimation that there should be no connection, whatever, between the organization which Jesus Christ was perfecting and political organizations.

Matt. xx. 20-28 we read, "Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask." . .

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, but whosoever will be great among you let him be your minister; and whosoever will be chief among you let him be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The mother of Zebedee's children evidently entertained the idea so common among the Jews that Jesus had come to set up a temporal kingdom, and with the natural ambition of a mother for the promotion of her

sons, made application to what she thought was the head of the new government, in behalf of her sons, that they might be placed next in authority to Him. Jesus rebuked her with the remark, "Ye know not what ye ask," and then continues to disabuse her mind and the minds of the disciples of the erroneous idea that they were to look for political preferment as His disciples; that true honor in His kingdom was to serve and not to be served. Let the "princes of the Gentiles" (meaning the world) exercise "authority" and "dominion," but I would have you remember that my "kingdom is not of this world," and should not have any connection whatever with the governments of earth. The question propounded at Capernaum was again asked, Matt. xxii. 17-22, "Tell us therefore, What thinkest thou? Is it lawful to give tribute to Cæsar or not. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore, unto Cæsar the things which are Cæsar's; and to God the things that are God's."

There is no difficulty in understanding what Jesus meant by these words. He meant in the first place to confound the hypocritical Pharisee by disclaiming all intention of raising a rebellion against the ruling power. And second, that while Christians owed duties to Cæsar, representing the governing authority, which should be faithfully "rendered," they owed duties to God which must be as faithfully performed, but they were separate and distinct duties and should not be complicated the

one with the other. Not the least intimation of Church and state here.

The next utterance of Christ on the subject of the relation of His kingdom to human government is found in Matt. xxvi. 51-54: "Behold one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword unto his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" No language could more clearly set forth the doctrine that the kingdom of Jesus Christ is not of this world. Peter, impulsive and loyal to his Master, with the idea still in his mind that Jesus would reign in the room of His father, David, struck the first blow in the revolution which he supposed had been inaugurated. Jesus rebukes him in the remarkable language, "they that take the sword shall perish with the sword," at the same time reminding him that He could call for twelve legions of angels to enforce His temporal deliverance if it were His purpose to exercise temporal authority.

John xviii. 33-37, "Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this of thyself, or did others tell thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would

my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, *that* I should bear witness unto the truth. Every one that is of the truth heareth my voice."

It will be perceived that the question was propounded directly by Pilate as to the purpose of Jesus with regard to His temporal authority as a king. A more conclusive answer could not have been given than that which Jesus gave. He clearly disavows any intention to establish a temporal kingdom, and closes by stating the purpose of His birth and life: that it was simply a testimony to the truth. John xix. 9-11. "And (Pilate) went again into the judgment-hall, and saith unto Jesus, Whence art thou. But Jesus gave him no answer. Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it was given thee from above."

While Jesus persists in having nothing at all to do with the governments of this world, He asserts that the power which the governor exerts is derived from above, and therefore is exercised by His permission. Thus while He has all power to control the government, He takes no steps to control the action of those in authority, but quietly submits to whatever punishment that government sees fit to inflict upon Him.

He is crucified under the forms of law (though irregular, and administered by a man who was a disgrace

to the legal profession), making no resistance, though asserting His power to do so. It would seem that if there ever was an occasion when it would be proper for divine authority to interpose and arrest governmental proceedings, this was the time and occasion. A better illustration of the non-interference policy of Christianity with the affairs of government could not be produced. Jesus dies on the cross by permission of a weak ruler, and is buried. He rises the third day according to prophecy, and appears to two as they were walking towards Emmaus, "and they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass therein these days? And he said unto them, What things? And they said unto him, concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel. . . . Then he said unto them, Oh fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he

expounded unto them in all the scriptures the things concerning himself." Luke xxiv. 14-21, 25-27.

We have seen that all the utterances of Jesus after He commenced His public ministry have been uniformly to one and the same point, that His kingdom is not of this world. On no occasion did he ever interfere with or attempt to control the free action of those who were in authority. He submitted without complaint to the decisions of the ruling power, and rebuked His disciples whenever they departed from the principle of non-interference with those who "bore the sword."

After His resurrection, in the interview with the two disciples on the way to Emmaus, He gave expression in strong language of condemnation, "oh fools," when they said "but we trusted that it had been he which should have redeemed Israel." They showed by this expression that they were disappointed in the hope that He would establish a kingdom on earth where he would reign as a King in the place of His father David. In His explanation of what "Moses and all the prophets" had said about Him, He doubtless clearly taught them that it was no part of His mission on earth to interfere with human government.

Here ends the personal teaching of Jesus on the subject of the relation of Christianity to human government. What was taught on the subject after the resurrection will be based upon what the Apostles and their associates said and did in the years immediately succeeding the ascension of Christ. The facts are found in the Ecclesiastical History by Dr. Luke.

Acts iv. 1. "And as they (Peter and John) spake unto the people, the priests, and the captain of the temple, and

the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day."

"And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?" (Peter said), "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." . . . After the council held a private consultation, they called in the Apostles, "and commanded them not to speak at all nor to teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (v. 18 20.) The reader will notice that the Apostles made no point with these rulers as to their right to take control of all civil matters, nor did they appeal to a higher tribunal to protect them; but boldly announced their determination to be guided by their convictions, and preach Jesus to the people. They saw in this transaction the fulfillment of prophecy, and rejoiced greatly in the fact that the time had come when the "kings of the earth had gathered themselves," breaking out in his ecstatic prayer, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth their hands to heal; and that signs and wonders may be done by the name of thy holy child Jesus." (v. 29-30.)

This whole transaction shows that the Apostles had

no thought of interfering with the governing power or of taking any steps in order to subvert, or even reform it, by putting in better men. They now feel the force of Jesus' declaration to Peter, that his "Kingdom was not of this world." Again, Acts v. 18-29, we find an account of the arrest and imprisonment of these Apostles. They had been delivered from their former imprisonment by miraculous power, and had gone into the temple where they taught the people. They were again brought before the council, "and the high priests asked them, saying, "Did not we command you not to teach in this name?" Then Peter and the other Apostles answered and said, "We ought to obey God rather than man." Here the Apostles laid down the principle very clearly, that their first duty was to God as the Supreme Ruler—that whenever governmental authority was so exercised as to oppose the authority of God, it was their duty to disregard the council and obey the divine law. This they did with undaunted courage and without any concealment, ready to meet the consequences, without forming any plan of resistance. While the people were deeply moved in their favor, so that it is repeatedly stated in the accounts, that the officers "feared the people," and were compelled by popular opinion to act with caution, yet we see that the Apostles never took advantage of this popular sentiment to overturn the government or interfere in the slightest degree with the exercise of all the power it had. In Acts xii. we have the account of Herod's killing James and arresting Peter and casting him into prison, and how God again interposed by a miracle in his behalf, without violently op-

posing the measures of government. Let us pass on to where Paul appears on the stage. Acts xvi. 19, "They caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs which it is not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them : and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them they cast them into prison." The remarkable events of that night are familiar to all Bible readers (v. 35). "And when it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go : now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison ; and now do they thrust us out privily ? nay, verily ; but let them come themselves and fetch us out."

Here again God has allowed the ruling power, without let or hinderance, to arrest and punish His servants. Paul admits the civil power of the rulers and claims in a manly way his rights as a Roman citizen, but no immunity as a Christian. Never in the history of Christianity was there a fitter occasion, and never had there appeared a man better qualified to be a leader of a revolution to overturn a tyrannical government, and introduce the theocratic element than this. Had it been the design of the Almighty to mix the religion of the Bible with the governments of earth, it seems that He would have made this the occasion and selected this as the time. We look into

the "Acts of the Apostles" for direction in the practical working of Christianity as a system. But we look in vain for any intention in this transaction to unite Church and State. If we follow Paul through the tedious trial before Felix, Festus and Agrippa, we will observe at every step that he claimed nothing of the ruling power, but protection as a Roman citizen from the violence of a furious mob. He was bold and manly in the declaration that he was a sincere believer in the crucified and risen Christ. But always polite and deferential to those in authority—never threatening the wrath of God against the rulers if they dared to punish him while he was obeying God as he understood his duty.

He patiently endured imprisonment, never claiming anything from those in authority on account of his being the servant of God, but simply as a citizen, he had a common right with every Roman citizen, to teach any doctrine which did not interfere with the equal rights of others. He declared, "For if I be an offender, or have committed anything worthy of death, I refuse not to die. But if there be none of these things whereof these accuse me, no man may deliver me unto them, I appeal unto Caesar."

While patiently awaiting legal action in his case, he was busily employed in preaching Christ and Him crucified to those who looked upon him as a criminal. For two whole years he lived in "his own hired house." At no time do we find him denouncing the government or claiming that the state should support him while he was engaged in propagating the doctrines of the Christian religion. Never has he declared or intimated that it was

the duty of any government to provide for the religious teachers of the people.

All that Baptists have ever asked of government is to be let alone in their religious faith, and to be protected from the oppression of those who may be disposed to persecute them.

CHAPTER XLIX.

GENERAL CHARACTERISTICS OF CHRISTIANS.

1st. They are "kings" (Rev. i. 6, 1 Cor. iv. 8). Therefore, they should not do any low or mean act, which would disgrace the king.

2d. They are "priests" (1 Peter ii. 9). Therefore, they should be pure, as they are allowed to come boldly to the throne of grace.

3d. They are the "temple of God" (2 Cor. vi. 16). Therefore, they should drive out everything that would make them the den of thieves.

4th. They are "soldiers" (1 Tim. i. 18, 2 Cor. x. 4). Therefore, they should obey orders, and bravely contend against the wiles of the devil.

5th. They are the "stewards of the manifold grace of God" (1 Cor. iv. 1-3). Therefore, they should be "faithful" to every trust.

6th. They are "epistles" (2 Cor. iii. 2-4). Therefore,

nothing should be in the epistles but such things as would be instructive and useful to "all men by whom they are read."

7th. They are "lively stones" (1 Peter ii. 5). Therefore, they should be "polished," and squared by the line and plummet.

8th. They "shall judge the world" (1 Cor. vi. 1-6). Therefore, they should have the "wisdom that is gentle and easy to be entreated from above, first pure, then peaceable, full of mercy and good fruits, without partiality and without hypocrisy." James iii. 17.

9th. "All things are theirs" (1 Cor. iii. 21-23). Therefore, they should be "willing to communicate," and "ready for every good word and work."

10th. They are "the light of the world" (Matt. v. 14). Therefore, they should "let their light so shine before men that they may see their good works, and glorify their Father which is in heaven."

11th. They are the "salt of the earth" (Matt. v. 13). Therefore, they should, by their pure lives and kindly admonitions, keep men from corrupting sins.

12th. They are a "peculiar people." Titus ii. 14; 1 Peter ii. 9.

Therefore, it should never be necessary for them to announce the fact that they are Christians. They ought to be so "zealous of good works" "that all may take knowledge of them that they had been with Jesus." Acts iv. 13.

There is a great deal of unrest and perplexity on the subject of Eternal Life. This chapter will be closed with

its discussion. "If any man be in Christ he is a new creature." 2 Cor. v. 17.

"Ye must be born again." John iii. 7.

"This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." John x. 28, 29.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be ye are in heaviness through manifold temptations; That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." 1 Peter i. 3-9.

It will be seen from these Scriptures that when men become Christians they receive Eternal Life, which is secured to them by its author, Jesus Christ.

EARTH.	DIFFERENCE.	HEAVEN.
"Here they see through a glass darkly." 1 Cor. xiii. 12.	RIVER OF DEATH.	There they shall see him "face to face."
Here they shall know in part.		There they "shall know even as they are known." 1 Cor. xiii. 12.
Here they carry about a "body of death." Rom. vii. 24.		There "this mortal shall put on immortality and this corruptible incorruption." 1 Cor. xv. 54.
Here they "are troubled on every side." 2 Cor. iv. 8.		There "the wicked cease from troubling."
Here they "are tossed up and down." Ps. cix. 23.		There "the weary be at rest." Job iii. 17.

The moving power in this Eternal Life is love. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. v. 14, 15.

Thus moved, they inquire, "Lord, what wilt thou have us to do?" What their hands find to do they do with all their might. Having "holiness to the Lord" printed upon all that they have, even to "the horses' bells." Accounting that they, and all they have belong to the Lord, they enjoy the things that God has given, "richly to enjoy," "using as not abusing them." Believing that the Judge

of the earth will do right, they "patiently wait upon the Lord."

Their duties being confined to earth, they daily walk with God, not troubling themselves about dying grace, but ever praying for grace "sufficient unto their day." They waste no time in trying to conceive of what God has in reserve for them in heaven—forming pictures of golden streets and pearly gates—dreaming about things not revealed; but faithfully discharge the duties of each day, perfecting holiness in the fear of the Lord. After that they have run with patience the race set before them, never being satisfied with present attainments, they fall asleep in Jesus, and will be satisfied when they "awake in his likeness."

CHAPTER L.

CONFESSION OF FAITH—COMMONLY ACCEPTED BY REGULAR BAPTIST CHURCHES.

As the Georgia Baptist Association was the first association formed in Georgia, and has held a prominent position, not only among Georgia Baptists, but among Baptists throughout the Southern States, I have selected its Confession of Faith as one which probably meets the views of the largest number of Baptists.

"Whereas, it has been found expedient for Churches of Jesus Christ, within convenient distances of each other, to be in some way associated, in order to promote mutual

piety, and to secure unity of faith, harmony of feeling, and concert of action in religious enterprise, we therefore, messengers of the following named Churches," (Here follow the names of the forty-five Churches), "do hereby set forth the following articles as the basis on which said Churches propose to associate."

ARTICLE 1ST.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3.

We believe in the only true and living God, and that there is a Trinity of Persons in the God head, the Father, the Son and the Holy Spirit; and yet are not three Gods, but one God.

"This is the true God and eternal life." 1 John v. 20.

"I and my Father are one." John x. 30.

"For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one." 1 John, v. 7.

"I have made the earth and created man upon it. I even my hands have stretched out the heavens and all their host have I commanded." Isa. xlv. 12.

"The mighty God, the everlasting Father, the Prince of Peace." Isa. ix. 6.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made." John i. 1-3.

"Who is the image of the invisible God, the first-born

of every creature: For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist." Col. i. 15-17.

"The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii. 4.

NOTE.—The Association was first organized in 1784. This confession was revised in 1861.

ARTICLE 2D.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

"We believe that the Scriptures of the Old and New Testaments are the Word of God, and that they are the only rule of faith and practice."

"The testimony of the Lord is sure making wise the simple." Ps. xix. 7.

"What thing soever I command you observe to do it. Thou shall not add thereto, nor diminish from it." Deut. xii. 32.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18, 19.

ARTICLE 3D.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned:...For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom v. 12-19.

"We believe in the fall of Adam; and in the imputation of his sin to his posterity; in the corruption of human nature, and the inability of man to recover himself from his lost estate"

"Behold I was shapen in iniquity, and in sin did my mother conceive me." Ps. li. 5.

"What is man that he should be clean? And he which is born of a woman that he should be righteous?" Job xv. 14.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5.

"Behold ye walk every one after the imagination of his evil heart, that they may not hearken unto me." Jer. xvi. 12. "The heart is deceitful above all things and desperately wicked! Who can know it?" Jer. xvii. 9.

"Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart." Eph. iv. 18.

"And you hath he quickened, who were dead in trespasses and sins." Eph. ii. 1.

"And you, being dead in your sins" Col. ii. 13.

"There is none that understandeth, there is none that seeketh after God...There is none that doeth good; no, not one." Rom. iii. 11, 12.

ARTICLE 4TH.

"For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." Isa. liv. 10.

"We believe in the everlasting love of God to his people, and in the eternal and peculiar election of a definite number of the human race to grace and glory; and that before the world began there was a covenant made between the Father and the Son, in which the salvation of the redeemed is made secure"

"I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 40.

"I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jer. xxxi. 3.

"Before I formed thee in the belly I knew thee: and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jer. i. 5.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." 1 Cor. ii. 7.

"This people have I formed for myself; they shall show forth my praise." Isa. xliii. 21.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John xvii. 2.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and

without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved... In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. Eph. i. 4-12. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 10.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter i. 2.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. i. 9.

("For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,) it was said unto her, the elder shall serve the younger." Rom. ix. 11, 12.

"And the Lord added to the Church daily such as should be saved." Acts ii. 47.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as WERE ORDAINED to eternal life believed." Acts xiii. 48.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep,

through the blood of the EVERLASTING COVENANT." Heb. xiii. 20.

"As for thee also, by the blood of thy COVENANT I have sent forth thy prisoners out of the pit wherein is no water." Zech. ix. 11.

"I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a COVENANT of the people, for a light of the Gentiles" Isa. xlii. 6.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." Mal. iii. 1.

"Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Rom. viii. 30.

ARTICLE 5TH.

"He believed in the Lord; and he counted it to him for righteousness." Gen. xv. 6.

"He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was also able to perform. And therefore it was *imputed* to him for

"We believe that the righteousness of Christ, imputed to sinners, is the only ground of their justification before God."

righteousness. Now it was not written for his sake alone, that it was *imputed* to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and raised again for our justification." Rom. iv. 20-25.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. v. 1, 2.

"But the just shall live by faith." Heb. ii. 4.

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 11-13.

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Gal. ii. 21. See verses 16-20.

"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. . . . Wherefore the law was our schoolmaster to bring us unto Christ, that we might be *justified* by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Jesus Christ." Gal. iii. 22-26.

(Much more might be quoted.)

ARTICLE 6TH.

"Moreover whom he did predestinate, them he CALLED: and whom he CALLED, them he also justified: and whom he justified, them he also glorified." Rom. viii. 30.

"We believe that the Spirit and the power of God will effectually call, regenerate, sanctify and support those who were chosen in Christ, so that they may persevere in grace, and so that not one of them will finally be lost."

"That ye may abound in hope, through the power of the Holy Ghost," Rom. xv. 13.

"But God hath revealed them unto us by his Spirit:

for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. ii. 10.

"Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." 2 Cor. v. 5.

"And we know that all things work together for good to them that love God, to them who are the CALLED according to his purpose." Rom. viii. 28.

"That ye would walk worthy of God, *who hath called you* unto his kingdom and glory." 1 Thes. ii. 12.

"Who hath saved us, and called us with a holy *calling*, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John v. 24.

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." . . . "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." John vi 39 44.

"My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand." John x. 29. Rom. v. 8-10, 17-20, 21.

"Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." Phil. i. 6.

"Nevertheless, the foundation of God standeth sure,

having this seal, The Lord knoweth them that are his." 2 Tim. ii. 19.

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. . . . No weapon that has formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. liv. 10-17.

ARTICLE 7TH.

"For ye are his workmanship, created in Christ Jesus unto GOOD WORKS, which God hath before ordained that we should walk in them." Eph. ii. 10.

"We believe that good works are the fruit of faith, that they follow justification and are evidence of a gracious state."

"For it is God that worketh in you, both to will and to do of his good pleasure." Phil. ii. 13. ,

"Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the *work* of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ." 2 Thes. i. 11, 12.

"Received ye the Spirit by the WORKS of the law, or by the hearing of faith? Are ye so foolish?" Gal. iii. 2, 3.

"For by the works of the law shall no flesh be justified." Gal. ii. 16.

"Show me thy faith without thy works, and I will show thee my faith by my works." James ii 18.

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts xiii. 39.

"By their fruits ye shall know them." Matt. vii. 20.

ARTICLE 8TH.

"This Jesus hath God raised up, whereof we are all witnesses." Acts ii. 32.

"We believe that there will be a resurrection of the dead, and a general judgment; and that the happiness of the righteous and the punishment of the wicked will be eternal."

"Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. i. 4.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 14, 15; 1 Cor. xv. 12-58.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thes. iv. 16.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 31.

"In the day when God shall judge the secrets of men

by Jesus Christ according to my gospel." Rom. ii. 16

"And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. xxv. 46.

"If any man worship the beast and his image and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. xiv. 9-11.

GOSPEL ORDER.

ARTICLE 1ST.

The tenet has been so fully discussed by Scripture quotations in chapter on "Church Organizations" that it will be unnecessary to repeat here.

"We believe that a visible Church is a congregation of professed believers in Jesus Christ, who, enjoying Christian fellowship with each other, have associated themselves together with a view to keep up public worship and godly discipline agreeably to the rules of the gospel."

ARTICLE 2ND.

This article has been fully developed from the Scripture in the chapter on discipline.

"We believe that Jesus Christ is the great Head of the Church and its only law-giver; but that the administra-

tion of the laws on earth is vested in each Church for itself—an equal share in the administration being the privilege of each member; and that discipline is intended for the purity of the Church, and for the reclaiming of those members who may be disorderly in either principle or practice, and should be faithfully kept up for the glory of God.”

ARTICLE 3RD.

See chapters on Baptism and the Lord's Supper.

“We believe that baptism in water, and the Lord's Supper, are ordinances of Jesus Christ, and are to be continued until his second coming.”

ARTICLE 4TH.

See chapter on Baptism.

“We believe that the Scriptures prescribe no mode of baptism; that baptism and immersion are equivalent terms, and that consequently to substitute sprinkling or affusion for baptism is to disobey the command of our Saviour. We also believe that none but true believers in Jesus Christ are subjects of scriptural baptism.”

ARTICLE 5TH.

See chapter on Lord's Supper.

“We believe that none but regularly baptized Church members have a right to commune at the Lord's table.”

ARTICLE 6TH.

See chapter on duty to confess Christ.

“We believe it is the duty of every heaven-born soul to make a public profession of his faith, to be legally

baptized, to become a member of a visible Church, and to partake of the Lord's Supper at every legal opportunity in the whole course of his life."

"Having set forth the foregoing abstract of what we believe to be the faith of the Churches which we represent, we lay down for ourselves the following regulations, to-wit:."

ORGANIZATION.

ARTICLE 1ST.

See chapter on Associations.

"The Association shall consist of those members of Churches in the union who may be regularly chosen to represent them in this body, and who may convene for that purpose."

ARTICLE 2ND.

See again chapter on Associations.

"The members so chosen and convened shall produce letters from their respective Churches, certifying their appointment, and stating the number of members, the number of those baptized, received or dismissed by letter, restored, excommunicated, or deceased since the last meeting of the Association."

ARTICLE 3RD.

Each Association adopts its own confession and by-laws.

"The members thus chosen and convened shall be denominated the 'Georgia Baptist Association.'"

ARTICLE 4TH.

• Some Associations require this to be done by ballot.

"The Association shall have a Moderator and Clerk, who shall be chosen by the messengers present."

ARTICLE 5TH.

See chapter again on Associations.

"If other Churches should desire to be admitted into the union, they shall petition by letter and messengers, and if on examination found orthodox and orderly, they shall be received by the Association, and the moderator shall welcome the messengers by giving them the right hand of fellowship."

ARTICLE 6TH.

"Every Church in the union shall be entitled to at least two messengers, and to an additional messenger for every fifty members over one hundred."

ARTICLE 7TH.

"Brethren in the ministry may be admitted to the council of the body whenever the latter may deem it expedient."

POWERS AND DUTIES.

ARTICLE 1ST.

"In furtherance of the objects set forth in the preamble of these articles, the Association may give advice to the Churches of the union in case of difficulty, and if fellowship should be broken between any of them, shall endeavor to restore the same; and shall withdraw from any Church or Churches that may be regarded by the body as unsound in principle and immoral in practice; and shall correspond, as far as convenient, with other Associations of the same faith and order."

ARTICLE 2ND.

"This Association shall be invested with no ecclesiastical power whatever,"

ARTICLE 3RD.

"Every query sent to the Association by any Church in the union shall be read, and the Moderator shall put to vote whether it shall be debated; if the vote is affirmative, the query shall then be discussed, but if not, it shall be laid upon the table; provided always, that those queries which affect the fellowship of Churches shall be discussed first."

ARTICLE 4TH.

"The Association shall fix the time and the place for the next meeting."

BY-LAWS.

ARTICLE 1ST.

"Every motion in order, duly made and seconded, shall be acted on by the Association, unless it be withdrawn by the member who made it."

ARTICLE 2ND.

"Every person who speaks in debate shall rise from his seat and address the Moderator, and shall not be interrupted while speaking unless on a point of order."

ARTICLE 3RD.

"No person shall speak more than twice on the same question without leave of the Association."

ARTICLE 4TH.

"There shall be no whispering or talking in time of public speech, nor shall personal reflections be cast on any member."

ARTICLE 5TH.

"No member shall absent himself from the Association without leave from the Moderator."

ARTICLE 6TH.

"If any member shall violate any of these rules, he shall be immediately reprov'd by the Moderator."

ARTICLE 7TH.

"It shall be the duty of the Clerk to record in a book the proceedings of the Association, and the latter shall see that he is suitably remunerated for his services."

ARTICLE 8TH.

Some Associations only publish articles of faith and decorum at intervals of several years.

"The Minutes of the Association shall be read (and corrected if need be) and signed by the Moderator and Clerk before the Association rises, and shall be printed, together with these articles."

ARTICLE 9TH.

"Any of the above articles may be amended or altered whenever a majority of the Association may deem it expedient."

The foregoing confessions of faith, together with other articles of agreement, are inserted in the "Guide," simply because they embody the faith and practice of the majority of Baptist churches and associations. Every church, association and convention adopt articles to suit themselves. There can be union among churches only as they agree. It will be remembered that Baptists believe that a regularly constituted local church is the highest ecclesiastical authority on earth.

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